SEPTEMBER 1805.

ART. CXXVII. ΞΕΝΟΦΩΝΤΟΣ ΑΠΟΜΝΗΜΟΝΕΥΜΑΤΩΝ. ΒΙΒΛΙΑ Δ. *Xenophontis Memorabilium Libri IV. uſq. ad Lib. III. Cap. VI. interp. nova donavit, et var. Lect. auxit Gulielmus Benwell, M. A. Coll. SS. Trinitatis nuper Socius. Textûs quod defuit, cum variis Lectionibus, e Schneidero aliiſq. deſumptum eſt.* 8vo. pp. 631, præter indicem. Pr. 13s. 6d. Hanwell et Parker, Oxonii; Mawman, Londini. 1804.

AMONG the monuments of antient genius which have eſcaped the ravages of time, the *Memorabilia* of Xenophon claim a diſtinguiſhed place. Perhaps we might be juſtified in aſſerting that in point of intereſt and importance, few works can be compared with it. Every page teaches ſomething valuable in morals, and every dialogue delights and captivates the mind. If, as no contemptible judge* has pronounced, a due mixture of the uſeful and the pleaſant is entitled to unqualified approbation, it muſt be admitted, by all men of taſte and judgement, that the volume of which we are ſpeaking has a fair claim to that honourable meed.

The Memorabilia derive no ſmall portion of their value from this conſideration alſo; viz. that they preſent us with converſations which really paſſed between Socrates and his ſcholars. In theſe, therefore, we have a picture drawn from life and nature. We may here view the very lineaments of the Athenian ſage, ſatisfied that we are contemplating no imaginary likeneſs. The dialogues of Plato are greatly deficient in this important particular. Poſſeſſed of exuberant powers of imagination, familiar with all the ſtores of Grecian and Ægyptian learning, he pours forth his ſentiments in a grand and ſonorous torrent of eloquence: πλουσιώτατα καθάπερ τι πέλαγος εἰς ἀναπεπταμένον κέχυται πολλαχῇ μέγιθος†. But we doubt whether

* Horace.

† Longin. de Sublim. §. 12.

whether he attributes not many things to his maſter which never entered into the thoughts of that illuſtrious Pagan. Plato is never more delighted than when making excurſions into the inviſible world, or expatiating on ſpeculative and abſtract doctrines: Socrates, as we are expreſsly told by Xenophon*, conſidered theſe points as ſplendid trifles, and devoted his chief attention to practical wiſdom. Hence it ariſes that by the former writer we are rapt into wonder more frequently than we are inſtructed; that we are often more diſpoſed to admire the acuteneſs of that mind, which could

"Confute, change hands and ſtill confute,"

than to aſſent to the ſoundneſs of his reaſonings and truth of his concluſions. Hence it alſo happens that the Socrates of Plato ſometimes dwindles into the ingenious ſophiſt, more intent upon puzzling and perplexing his audience, than upon reforming their morals, or turning their energies to uſeful purpoſes†. But the Socrates of Xenophon—

———"*Servatur* ad imum
Qualis ab incepto *proceſſerat*, & ſibi *conſtat*."

Practical truth is his object,—the advancement of practical virtue is his delight. To theſe points all his diſcourſes tend, upon theſe all his philoſophy turns. We ariſe therefore from Plato *aſtoniſhed*, from Xenophon *improved*.

It ſhould not be ſurpriſing, then, that the Memorabilia have occupied the attention of the greateſt ſcholars, from the time when the glorious ſun of learning returned to diſpel the night of ignorance which had ſo long ſhed its baneful influence on the mental world. Nor let the genius of modern days deſpiſe the labours of thoſe who have employed, or are ſtill employing their powers to remove the ſtains with which time has polluted the Parian marble of antiquity. For, "whatever may be the taſte or diſcernment of a reader, or the genius and ability of a writer, neither the one nor the other can appear while the text remains deformed by the corruptions of blundering tranſcribers, and obſcured by the gloſſes of ignorant grammarians. It is then that the aid of the verbal critic is required; and though his minute labour, in diſſecting ſyllables, may appear contemptible in its operation, it will be found important in its effect‡."

After the labours of Erneſti, Zeunius, Schutz, and Schneider, it

* Mem. L. I. c. i. §. 11, & ſeq.
† See P. Knight's Anal. Eſſay on the Greek Alph. p. 44.
‡ Knight on the Greek Alphabet, p. 2.

it might indeed appear vain to expect any further improvements, except from sources hitherto unexplored. But Mr. B. might have said with an eminent critic of antiquity, "Inter diversas opiniones priorum, & quasdem inter se contrarias difficilis *fuit* electio: ut mihi si non inveniendi nova at certe judicandi de veteribus, injungere laborem non injuste viderentur*." Let this also be our apology for entering into so full an examination of this edition—an examination that would have afforded us pleasure without alloy, could we have divested ourselves of the painful impressions which the premature death of the amiable and accomplished Mr. B. has made upon our minds. But we must restrain ourselves, and enter on the task which we have undertaken.

We have observed the present edition to differ from that of Zeunius† in about one hundred and ninety instances. Our opinion on the most material of these variations we shall with due deference submit to our readers.

Lib. I.

Cap. i. sect. 1. *τίσι πόλεσι λόγοις.*] *πόλει* is very properly preferred; it is truly astonishing to consider what could have induced Zeunius to prefer *δήπουθεν* which rests on the very slight authority of *Gregor. Corinth.* *πόλει* is repeatedly used in this manner by Xenophon and the best Greek writers: thus *ποίῳ πόλει ἐχρήσαντο τειχισμάτων.* c. i. s. 2. *ποίᾳ πόλει ἔργῳ.* L. iii. 14. 2. In which passages *πόλει* is used by the Greeks as *tandem* is by the Latins: as Ernest. has well observed.

Sect. 5. *καὶ ψευδόμενος ἐφαίνετο.*] "Ipse vulgatam *καὶ* retinui quæ hoc loco non est copula, sed vertendum est *etiam;* aut fortasse eandem vim habet quam *ἅμα simul,* prout in interpretatione expressi. Cæterum haud scio an melius legatur *εἰ προαγόρευεν . . . καὶ ψευδόμενος ἐφαίνετο.*" Weiske retains *καὶ* in his edition, and Ernest defends it by a reference to c. ii. s. 32. But we do not deem the passages parallel. MS. 1. and Zeun. *κἄπτα* which is an easy corruption of *εἶτα.* We would read therefore partly with Reiske, partly with a gentleman whose conjecture appears in Simpson *εἰ προαγορεύων ὡς ὑπὸ θεοῦ ΣΕ-Μαινόμενα* (vulg. *φαινόμενα*) *εἶτα ψευδ,* &c. We prefer also with Par. 2. Reiske, Schneider and Weiske, *μαινεσθαι μένους* in the following section.

Sect.

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* Quinct. L. i. c. 1.

† We have chosen to speak of the variations between Mr. B.'s edition and Zeunius's, because the latter is in the hands of every scholar.

Sect. 11. *μωραίνοντας ἀποδείκνυεν.*] "Hæc eſt lectio Euſeb. Stob. Vat 1. Vindob. 2. atque eadem Erneſto melior viſa eſt. Itaque cum Zeunio recepi. Vulgatum *ἐπιδείκνυεν* habent Flor. B. C. et ni fallor reliqui tres." *Ben.* It is of no conſequence which reading is adopted. *ἀποδείκνυμι* is uſed, L. iv. cap. 4. ſ. 10. *ἐπιδείκνυμι.* L. iv. c. 4. ſ. 18. We cannot, however, forbear to notice the inconſiſtency of Zeunius, who, in the preſent paſſage, prefers *ἀποδείνυμι*, and yet L. iv. c. 4. ſ. 1. has made it give way to *ἐπιδείκνυμι*, which he has received 'e Marg. Steph:' utpote Xenophonti uſitatam!

Cap. ii. ſect. 6. *ἀπεκάλει.*] Edd. vett. & Zeunius *ἐπεκάλει*; this critic confidently pronounces that Xen. never uſes *ἀπεκάλει* 'niſi in ſenſu avocandi aut revocandi.' But we will prove the contrary, even out of his own edition. *τοὺς δὲ κυβεύοντας, ἤ τι ἄλλο πονηρὸν καὶ ἐπιζήμιον ποιοῦντας, ἀργοὺς ἀπεκάλει.* L. i. c. 2. ſ. 57. And again, *Καταμεμάθηκας οὖν τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν;* L. ii. c. 2. ſ. 1. On which paſſages he makes no comment, ſo forgetful was he of his own dogmatical aſſertion!

Sect. 20. *Συμμιχθῆς.*] Sic Par. Steph. Wells, Ern. & Edd. Theog. Ita Brunkius quoq. edidit in Poes. Gnom. At *συμμιγῆς* habent Edd. vett. Stob. Clem. Ald. Plat. in Menone. Par 2, & Flor. D. pro quô metro poſtulante *συμμιγέης* reſcrip. Zeun. *Benwell.* Valkenaer, to whoſe judgement we pay that deference which is due, deems it indifferent which reading be preferred. A few lines below we are inclined to think *ἐπεθυμεῖ*, the reading of MS. 1. & Vindob, ſuperior to that generally received.

Sect. 23. *ἀσκητὰ.*] Benwell propoſes *ἀσκητέα*, to which we readily aſſent. Weiſke has admitted the ſame into his text, "re poſtulante," ſays he, "& ratione adjecta." The verbal adjective *εὐλῆεον*, (vulg. *εὐλῆον*) ought to be reſtored alſo, cap. 5. ſ. 5. as Schneid. and Weiſke righty imagined.

Ibid. σώμαῖι.] Zeun. *τῷ σώμαῖι* ex Stob. but the omiſſion of the article may be defended by examples from Xenophon, ſee L. i. c. 1. ſ. 8. C. 2. ſ. 1. C. 3. ſ. 4. L. iii. c. 14. ſ. 2. in which latter place the article has been inſerted in oppoſition to the old editions.

Sect. 29. *τὰ ἀφροδίσια.*] Edd. vett. *ταφροδίσια*, which Zeunius has properly reſtored; thus we find *ταυθρώπινα*, L. i. c. 1. ſ. 12. *τάγαθὰ* L. i. 2. 42. *τἀναγκία* L. iii. 2. 15. We ſuſpect that Steph. who has been followed by Erneſt. and Benwell, rejected this Atticiſm without authority.

ἱκετεύοντα καὶ δεομένον προσδοῦναι.] Zeunius's punctuation is properly departed from, but the note which Benwell has taken from him, without acknowledgement, is in direct contradiction to the text.

Sect. 30. *ὕϊκὸν αὐτῷ.*] *αὐτῷ* is countenanced by Suid. Phot. Lex. MS. Vindob. 2. Vat. 1. & Flor. E. *ὅτι τι ὑϊκὸν*, MS. 1.

"pro

" pro quo acute *Valken.* ὅτι οἱ ὕϊκον, atq. ita edidit *Zeunius.*" It is more probable that οἱ has been ſwallowed up by the two firſt letters of ὕϊκον, than that αὐτῷ ſhould have been negligently omitted.

Sect. 31. τῶν τριάκοντα ὧν νομοθέτης.] a comma ſhould have been inſerted after ὧν, as Mr. B.'s note evinces. " Diſtinxi poſt ὧν ut ſenſus clarior fieret."

Sect. 35. ἐπειδὴ .... ἀγνοεῖς.] We prefer the reading which MS. 1. ſupplies ἐπεὶ ταῦτ' ἀγνοεῖς.

Sect. 37. τῶν τοιούτων.] " Ita cum Schneidero libentiſſime reſcripſi ex Par. 1. pro vulgato τῶν δικαίων, et ſic puto legiſſe Beſſarionem." *Benw.* The ſame has been adopted by Weiſke, we think, properly. τῶν δικαίων affords no good ſenſe.

Sect. 42. δὲ τἀγαθὰ ἐνόμισαν.] Cl. Reiſkius corrigit νομίσαν. ſc. τὸ πλῆθος ἔγραψε ut ante συνελθον καὶ δοκιμάσαν. Veriſſime, quamquam et ἐνόμισαν explicari poteſt. ERNEST. νομίσαν appears to us to be the true reading, although the other has the ſupport of Vat. 1. & Flor. B. E. and perhaps of the other three.

Sect. 53. διότι τῆς ψυχῆς.] Zeun. has received ὅτι e MS. 1. Weiſke has edited δὴ ὅτι which we are inclined to approve, doubting, as we do, whether διότι is ever uſed for ὅτι by any pure claſſic. δὴ ὅτι ſhould be reſtored alſo, if our opinion is correct, L. iv. c. i. f. 1.

Sect. 55. ταῦτα ἄν.] Zeunius e *Paris.* ταῦτα μὲν οὖν " quia μὲν οὖν ſatis uſu & elegantiâ auctoris comprobatur." But not to mention that an elegant expreſſion is not to be intruded *'uſque ad nauſeam,'* μὲν is, in this inſtance, tautologous, as it occurs before παλέρα.—Add to this, that οὖν is often uſed without μὲν, as in a paſſage exactly ſimilar to the preſent πῶς οὖν ἔνοχος ἂν εἴη τῇ γραφῇ, ὃς ἀνῖλι μὲν, &c. 1. 2. 64.

Sect. 57. ὁμολογήσαιλο.] Zeunius ὡμολογήσαιλο, becauſe he thinks ἐπειδὴ cannot be joined with an optative. " Imo ſæpiſſime jungitur, Sic. iii. ἐπειδὴ δε. τ. συμφᾶιεν. e Plat. Phæd. p. 134. ἐπειδὴ ἀνοιχθείη. et p. 230. ἐπειδὴ δέοι. Sed his h. l. non opus. Illud mihi dicendum, multo facilius Stob. lectionem (ἐπιδιωλογήσαιλο) ducere ad ἐπεὶ διωμολογήσαιλο, quod ego poſui." WEISKE.

Ibid. ἐργάτας ἀγαθοὺς εἶναι.] ἀγαθοὺς delendum puto. *Benw.* So alſo Weiſke and Schneider.

Sect. 64. μάλιστα τῶν ἄλλων α.] Par. 1. μ. πάντων α. which with Benwell we are inclined to prefer; although the received reading may be defended by the example of Homer.

. . . . ὃς ὠκυμορώτατος ἄλλων
ἔπλετ. Ill. A. 505.

And again,

Νιφεὺς ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε
Τῶν ἄλλων Δαναῶν.—B. 673.

as Newton has well remarked in his notes on Milton. See Benwell's note, p. 481.

Cap. iii. sect. 1. ὑποκρίνεται.] MSS. fluctuate between ὑποκ. & ἀποκρίνεται. Vindob. 1. Vat. 1. have the former, which has been preferred as more Attic by Ern. Zeun. Stroth. Benwell, and Weiske. It is also found in edd. Junt. & Castal. The latter is supported by Ald. Por. Steph. Flor. A. B. D. and perhaps C. E.—If Atticisms are to be preferred, why has not this rule been generally observed? See L. ii. 8. 1. L. ii. 9. 5. L. iii. 6. 13.

Sect. 3. μάλιστα χαίρειν.] This is certainly the true reading, and has been so judged by Schneider and Weiske: the latter of whom attributes μάλιστα to Zeunius falsely, and dreams of we know not what corruption in his author, foolishly. See his Xen. V. v. p. 264.

Sect. 4. πάνυ ἀνθρώπινα.] Reiske proposed πάνυ τἀνθ, which Zeunius has edited on the authority of Ed. Par. But the article is often omitted by our author. See our remarks on I. 2. 23.

Sect. 6. πείθουσα.] MS. Stob. teste Ernest. Clem. Alex. Stob. Serm. Plat. de curiosit. ἀναπείθουσα, which Zeunius admitted into his text. We cannot but applaud the editor for having retained πείθουσα, which has the superior authority of all the MSS. that have been collated, and of all the old editions.

Sect. 9. αὐτὸν θερμουργότατον.] 9. τε. Par. 1. eleganter. & sic edidit Zeunius. Mr. B. is mistaken in ascribing τε to Zeunius, whose text agrees with that of the editor. Weiske has received τε; which, though elegant, is unnecessary. We shall speak more fully on this point in our observations on L. ii. c. 4. f. 3.

Sect. 10. τὸ ριψοκίνδυνον ἔργον.] MS. 2. ριψοκινδύνως, to which Ernest and Zeun. give the preference; and we humbly presume it is worthy of a settled habitation to the text. Benwell doubts whether ριψοκίνδυνον is not better 'propter præced. articulum;' a reason we do not comprehend. Which of them other MSS. countenance, critics do not seem to have enquired.

Sect. 13. πρόρρωθεν.] Junt. Stob. Marg. Steph. Zeunius and Weiske, πρόσωθεν; here, as in an hundred other instances, we must wait for a more complete collation of MSS. before it will be possible to decide in favour of either reading.

Cap. iv. sect. 4. γίγνεσθαι.] γένηται vulgo male. Zeunius e Steph. conjecturâ post Wells & Simpl. γεγένηται. Sed melius est presens & sic Vat. 1. & Flor E. quanquam minus Attice scriptum γίνεσθαι. Vulg. γένηται est in Par. 1. & Flor A. B. C. D. *Ben.* Weiske has γεγένηται, which may be right: γε may easily have been dropped by the negligence of copyists. It is observ-

able

able that the ſame variation has taken place with reſpect to γιγνόμενα, a few lines below.

Sect. 7. φόβον τοῦ θανάτου; Ἀμελεῖ, &c.] "Interrogationis notam poſui poſt θανάτου, ut ſint hæc Ariſtodemi reſpondentis verba." Benwell viewed this paſſage in its proper light; all other editors (with the exception of Weiſke, whoſe edition had not reached Mr. B.) have erroneouſly ſuppoſed Ἀμέλει, &c. to be uttered by Socrates.

Sect. 8. Ἐρώτα γοῦν κἀποκρινοῦμαι.] Ruhnkenius, cum ſuo Salgafio cenſet, hæc verba temere aliunde irrepſiſſe, et e contextu tollenda eſſe. Idem ſtatuit Erneſtus. Etſi vero horum virorum auctoritas merito apud me plurimum valet: hic tamen diſſentire cogor, ratus illa verba ſapere Atticorum elegantiam." *Zeun.* Benwell thinks the ſame. To us, we candidly confeſs, they appear neither elegant nor neceſſary.

Sect. 9. σαυτοῦ.] This is the reading of Cod. Vat. 1. and Par. 1. σαυλοῦ MS. 1. Par. 2. Flor. A. B. C. vulg. ἑαυτοῦ. σαυτῆς has been alſo reſtored, *L.* ii. c. 1. ſ. 30. and σαυτῆς, *ibid* ſ. 31. in both of which paſſages ἑαυτῆς had been before tolerated. We are not ignorant that ἑαυτὸς is ſometimes found to deſignate the firſt and ſecond perſons. But would not a collation of MSS. remove many ſuch examples? ἀλλ', which Erneſt. rejected for οὐδὲν of MS. 1. (who has been followed by Zeun. and Weiſke) is reſtored; having the ſupport of 5 Flor. MSS. yet, we own, οὐδὲν ſeems more natural.

Sect. 10. μεγαλοπρεπέστερον ἡγοῦμαι.] "Cl. Wyttenbachius ad Plat. de S. N. V. p. 36. corrigit μεγαλοπρεπέστερον ὂν ἡγοῦμαι. elegantèr." *Erneſt.* But ὂν is in this place perfectly unneceſſary. If it be required in any ſituation, it ſhould be inſerted, we preſume, before ἀξιῶ.

Sect. 13. ἢ πρὸς μάθησιν.] Zeun. προσμάθησιν, a word perhaps unknown to Greece. τὰ πρὸς μάθησιν, which he offers on conjecture, is with reaſon commended by Benwell.

Sect. 17. ὁ σὸς νοῦς ἐνὼν.] Reiſke ὁ σοὶ *v. r.* which, to ſay the leaſt of it, is ſpecious. The ſame may be affirmed of the ἐν τῷ πανὶ of Hindenburgh, a few lines below. vulg. ἐν πανὶ.

Sect. 18. ἐπιμελεῖσθαι αὐτούς.] αὐτοὺς delevit *Erneſtus* & abeſt a MS. 2. Sed omnino retinendum puto. Adeſt in Vat. 1. & Flor. omnibus. Quia eodem fere conſpirant MS. 1. & Vindob. 2. qui αὐτὸ habent. *Benwell.* αὐτοὺς is retained by *Weiſke* alſo.

Cap. v. ſect. 1. ταύτην.] Erneſt. Zeun. and Weiſke αὐτὴν, which has the authority of Ed. Par. & Cod. *Flor.* A. B. C. & *Par.* 2. Sed ταύτην, ſays Mr. B., multo rectius eſſe opinor. But for this we can diſcover no reaſon.

Sect. 2. τοιοῦτον.] Zeun. 2 Stob. et Athen. τὸν τοιοῦτον improperly.

properly. τοιοῦτον refers not to ἄνδρα, underſtood, but to διάκονον καὶ ἀγοραστὴν, as Mr. B. very juſtly obſerves.

Cap. vi. ſect. 5. παρασκευάζη.] Edd. vett. & Zeunius παρασκευάζει which ought to have been retained. We ſhall conſider this point more fully when we come to ſpeak of what Mr. B. has advanced in favour of the common termination, L. iii. c. 6. ſ. 6.

Sect. 8. παρέχοντα.] "παρέχονται conj. *Editor Glaſguenſis* quod prætulerim." *Benw.*

Sect. 9. ἐὰν δὲδὴ φίλους.] Zeunius, who has been followed by Weiſke, ἐὰν δὲ ἢ. ex Stob. "Sed δὴ habet MS. Stob. Oxon & Flor. A. B. C. D." If any alteration be neceſſary, might we not read ἐὰν τὲ δὴ? See *Hoogav. ad Vigerum* in verb. δὴ.

Sect. 13. ὁμοίως μὲν καλὸν, ὁμοίως δὲ αἰσχρὸν.] "Adjectiva ſunt καλὸν & αἰσχρὸν et in neutro genere ex uſitato more ſumenda ſunt, & cum verbo εἶναι conjungenda. Nihil opus igitur erit *Edvardsii* emendatione. Reſolvi poteſt adverbium ὁμοίως hoc modo: καθ' ὃν τρόπον καλὸν ἢ αἰσχρὸν ἢ τὴν ὥραν διατίθεσθαι, καθ' ὅμοιον τρόπον καλὸν ἢ αἰσχρὸν ἐστι τὴν σοφιὰν διατίθεσθαι." *Benwell.* We think Erneſti's interpretation much more obvious and eaſy, who conſiders αἰσχρὸν and καλὸν to be uſed adverbially, and thus tranſlates the paſſage, "*Poſſe aliquem non minus ſapientiâ, quam formâ, bene & male uti.*" εἶναι for ἐξεῖναι is uſed by every author. We muſt not quit this paſſage without obſerving that in Benwell's note, after "contra vult," ZEUNIUS ſhould be inſerted. For he it is who thinks αἰσχρὸν, and καλὸν is uſed for αἰσχρὼν and καλὼν, and not Erneſti.

Ibid. ὥσπερ πόρνους.] We think with Ruhnkenius, that theſe words are a mere interpolation; a few lines below ποιεῖται, which Zeun. admitted into his text from Ed. *Por.* and *Stob.* ſeems preferable to ποιῆται.

Cap. vii. ſect. 2. ἔργον γε οὐδαμοῦ ληπτέον.] Zeunius and Benwell imagine that ἔργον λαβεῖν is put for ἐργολαβεῖν, a wild ſuppoſition. Such a diſjunction might be tolerated in a poet perhaps, but not, we conceive, in a proſe writer. We have no doubt but Valkenaer is right in reſtoring ἔργα.

Sect. 5. οὐ τὸν μικρον.] No paſſage in Xenophon has perplexed commentators more than this. *Ed. vulg. Ald.* Por. Steph. τὸν οὐ μικρὸν. *Vindob.* 1. *Par.* 2. & *ed. Junt.* οὐ μικρὸν μὲν. Erneſt. propoſes οὐ μικρὸν μεν ὡς εἴ τις (vulg. οὐδ' εἴ) Ruhnken. οὐ μικρὸν μὲν εἴ τις. Zeun. o. μ. μ. οἷον εἴ τις. The reading adopted by Mr. B. is a mere conjectural emendation of Leunclavius, which he thus explains: "*Deceptorem appellebat, non exiguum illum (ſc. deceptorem) nec ſi quis rem ullam furto ſurriperet, ſed longe maximum illum (deceptorem) qui ſe præſtantem eſſe ſimulans, cives falleret.*" But this does not ſeem reconcileable with the pure

pure morality of Socrates, who ſurely would not have ſaid that a man who cheated his neighbour of that property which he had perſuaded him to entruſt to his care, was not a deceiver. In our opinion οὐ μικρὸν μὲν οὐδ' εἶ the reading of *Vindob.* 1. *Par.* 2. and *ed. Junt.* is the true one; which gives this ſenſe. "He called that man no ſmall impoſtor who cheated another of a ſum of money or a part of his goods, which he had perſuaded him to entruſt to his care; but he affirmed that perſon to be a far greater impoſtor, who perſuaded his fellow citizens that he was *fit* to be entruſted with the management of the ſtate, when he was entirely *unfit* for that office." See Hoogav. ad Viger. cap. vii. ſ. 13. 11.

Lib. II.

Cap. i. ſect. 1. γνοὺς δέ.] "Contextus orationis requirere γὰρ videtur, & ſic alibi plerumq. eſt in locis ſimilibus." *Benwell.* Weiſke in his late edition of Xenoph. ſays, "In fine ſuperioris capitis aliquid de temperantiâ dictum excidiſſe, non ſine causâ ſuſpicamur. Nam ſi τοιαῦτα ad diſputationem trahimus, ut faciunt interpretes vim verbis facimus. Nam dici debebat. . . καὶ τάδε (aut τοιάδε) λέγων. . . . ἴσως γὰρ τινα, &c. vel τοιαῦτα λέγειν οἷα προτρέπειν. We confeſs this ſuppoſition of Weiſke has ſomething plauſible in it, although he is conſtantly ſuſpecting omiſſions to have taken place, and would reduce the Memorabilia to a mere fragment. At all events δὲ ſeems foreign to the author's purpoſe. See alſo Spald. ad Quint. L. v. c. 14. ſ. 12.

Sect. 2. ἀρχήν.] Erneſt. propoſed ἀργίαν, which has been embraced by Zeunius and Weiſke raſhly. ἀρχὴν is found in Vat. 1. & 5 Flor. MSS. to which Mr. B. has judiciouſly adhered.

Sect. 4. περὶ δεδεαζόμενα.] Valkenaer ſuſpects γ. δ. to be an interpolation. Either theſe words or τῇ ἐπιθυμίᾳ τοῦ φαγεῖν ἀγόμενα πρὸς τὸ δέλεαρ, favour of a ſcholion.

Ibid. καὶ ἐξιστάμενοι.] Ἐξίσταμαι eſt, *mente dimoveor*, ſeu *alienor*; idq. fere propter violentum quendam affectum. *Heſych.* exponit ἐξίσταται, ἐκπλήττεται. Suid. ἐξιστάμενος τάλτεῖλαι δὲ ἐπὶ τοῦ ἐκπλητόμενος. Idem explicat ἔκστασις θαυμασμὸς, καὶ ἀλλοίωσις et ἐξέστηκε μαίνεται. Senſus eſt igitur ut monuit, *Simpſ. Hæc animalia præ laſcivia adeo percelluntur, & quaſi mente alienantur ut de periculis non cogitent atque ita in caſſes incidant.*" *Benwell.* We humbly preſume to think that neither Benwell nor Simpſon underſtood the exact force of ἐξιστάμενοι in this paſſage. It does ſometimes mean *mente dimoveor*, or, to uſe an expreſſion which approaches very nearly to the Greek idiom, '*to be beſides one's ſelf.*' As in Demoſth. contra Mad. p. 306. ed. Herv. Ταῦτα κινεῖ, ταῦτα ἐξίστησιν ἀνθρώπους φύσει ἀνθρώπους ὄντας τοῦ προπηλακίζεσθαι. But in the preſent inſtance

it

it is used in the same sense as by Thucidides, when he says, αὖθις δὲ ὁ Νικίας ἐκέλευε, καὶ ἐξίσαλο τῆς ἐπὶ Πυλω ἀρχῆς. i. e. '*abandoning (or giving up)* his command over Pylus.' Where the scholiast properly explains ἐξίσατο by παρεχώρει. (See Thuc. L. iv. s.28. p.232.ed.Hudf.) The words of Xenophon, therefore merely mean, '*abjectâ omni periculorum consideratione.*' i.e. *abandoning all thought of danger*, or *neglecting all thought of danger*.

Sect. 5. ἐν ἀδείᾳ ὅμως.] This admirable correction of a very depraved passage has been made by the assistance of Par. 1. Edd. vulg. Ernest and Zeunius have ἐλαύνεσθαι ὅμως which is evidently corrupt. Schneid. and Weiske ἐλαύνεσθαι ἐν ἀδείᾳ ὅμως, which is not better. We once thought ὥσπερ, in the former part of the paragraph, indefensible; but it is used in a similar sense, L. iv. 5. 9. Ὥσπερ ἡ μὲν ἀκρασία, &c.; a passage whose integrity has been questioned by able critics. But these places will mutually defend and illustrate each other.

Sect. 8. ἐκλείπειν.] Hoc prætuli ut sensus fit, *sibi ipsi multa deesse*. In his enim ἑαυτῷ ἐκλείπειν—δίκην ὑπέχειν eadem constructionis mutatio est, quæ supra in μὴ ἀρχεῖν τοῦδε· ἀλλὰ προσανα θέσθαι: ad posterius verbum in utroq. loco intelligendum est ἀυτόν. Nec tamen ἐλλείπειν repudiandum censuerim modo in sensu neutro, i. e. *deficere*, accipiatur, ut inf. iv. 6. *Ben.* ἐκλείπειν is the reading of *Edd. vett. Paris. & Par.* 1. ἐλλ. is in *Steph.* and *latter Edd.*

Sect. 9. ἔχειν αὐτούς τε καὶ ἄλλοις παρέχειν.] Sic legendum esse viderunt *Reiskius* & *Valkenarius*, pro vùlg. αὐτοὺς τε sive αὐτοῖς τε quod habet Par. Eorum emendat. ab Ernesto jamdudum probatam, recepit *Zeun.* BENW. Valkenaer observes "neque enim Græce dicitur πράγματα ἔχειν ἑαυτῷ. Pauca ponam Xen. exemp. Ἑλλην. iv. 5. ἐντεῦθεν ὁρμώμενοι πράγματα εἶχόν τε καὶ παρεῖχον τοῖς ἐν τῷ ἄστει: V. 1. 26. πραγματα δ' ἔχοντες καὶ παρέχοντες περὶ τὸν Κόρινθον. VII. 4. 2. αὐτοὶ μὲν πολλὰ πράγματα εἶχον Nusquam aliter phrasin πράγματα ἔχειν adhibet Xenoph. Cyrop. I. 3. 4. I. 4. 5. VI. 1. 10. VIII. 2. 21. Œcon. XIII. 7. atque ita semper solent elegantiores."—In Weiske's edition we find πράγματα ἔχειν, αὐτοῖς δὲ καὶ ἄλλους παρέχειν; but what meaning he affixes to these words, we are unable to conjecture. He pronounces the emendation of *Reiske* and *Valkenaer* absurd! The absurdity seems, however, to exist no where but in his own imagination.

Sect. 12. δούλοις χρῆσθαι.] Zeunius, e cod.—Brod. and Bessar. ὡς δούλοις, improperly. All the editions which we have consulted divide this sentence in an objectionable manner. The comma should be removed from after ἥττονας and placed after κρείττονες: ἥττονας being governed of καθίστασιν no less than κλαίουσας.

Sect. 13. τοὺς ἥττονας καὶ μὴ θέλοντας.] Mallem in hoc loco deleri καὶ. *Benwell.* There is no sufficient reason for expunging

καὶ

καὶ. Thus we ourſelves ſay "our inferiors and thoſe unwilling to obey us."

Sect. 15. ἀδικηθῆναι.] This ſentence ſeems to be affirmative. Socrates in this paragraph *aſſumes* the fact, and in the two following *enquires* into the grounds of it.

Sect. 17. ἀλλ' ὦ γε ἡ ἀφροσύνη.] Hujus loci, in quo diu fruſtra laborarunt interpretes, en! veram tandem & integram lectionem exhibent Cod. *Vaticani*. Ἀλλὰ in h. l. idem valet quod πλὴν, ſeu εἰ μὴ, *niſi præterquam*. Conf. Reiſke. Ind. Dem. v. ἀλλὰ. Verbum autem ὦ, quod exquiſitiſſimum eſt ſic reſolvere licebit: τούτῳ ὅτι. i. e. quatenus vel in hoc quod. Vid. Reiſke, Ind. Dem. v. διαφ. *Benwell.* Much as we reſpect the abilities of the editor, we are by no means ſatisfied that the true reading is reſtored. If the reading of Cod. Vat. is to be followed, it appears to us neceſſary to inſert ἤ before ὦ, reading ἀλλ' (i. e. ἄλλο) ἢ ὦ γε ἢ ἄφ, or ἀλλ' ἢ ὦγε ἀφρ. i. e. 'quo alio differunt, niſi eo quod,' &c. which amounts to the ſame thing as Weiſke's correction, ἄλλογε, ἢ ᾗ. But the common reading may be defended. If a note of interrogation be placed after ὑπομένειν as has been done by Ern. Zeun. and Weiſke, it will afford this meaning: *"Anne aliud quid, quam inſania, illi imputandum eſt, qui hæc moleſtiæ plena perpeti vellet?"* Yet we prefer the correction which we have ventured to propoſe above.

Sect. 18. φρονῶν.] Taylor ad Lyſiam πονῶν, elegantly, but perhaps unneceſſarily; the ſame is found in Stob. and has been received by *Ern.* and *Zeun.* Weiſke retains φρ.

Sect. 20. Ὦ πόνηρὲ σὺ.] Benwell, with Leunclavius and Toup, conſiders this and the foregoing quotation as iambic, and reads—

Ὦ πονηρὲ συ
Μὴ μοὶ τὰ μαλακὰ μώλεο, μὴ τὰ σκληρ' ἔχης

Zeunius and Valken. ad Herod. with Steph.

Ὦ πονηρὲ μὴ τὰ μαλακὰ μώλεο μὴ τὰ σκληρ' ἔχης.

A further collation of MSS. is neceſſary to decide the point. Μοὶ *ſeems* to ſtand on ſlight authority, σὺ on none.

Sect. 22. ἐλευθέριον, φύσει κακοσ.] Neander, Hindenburgh, Erneſt. Zeun. ἐλευθέριον φύσει, κακοσ, to which we give the preference. *Weiſke* agrees with Benwell.

Sect. 23. ποιήσῃ.] Formam mediam quam poſtulat Græc. ferm. ratio reſtitui ex Cod. A. C. E. quod & conjecerat *Hindenburg*. Zeunius defends ποιησάμενος, "intellecto ἢς." But this, as Mr. B. properly remarks, is "bona et faciliora ſpernere, duriora atq. deteriora captare." Schneider and Weiſke have ποιήσῃ rightly.

Sect. 24. δίεσῃ.] διέσῃ Cod. Vat. 1. & Flor. omnes. δεήσῃ Vindob. 2. Whence Erneſt, Zeun. and Weiſke have drawn δὴ

ὅσῃ,

ἴσῃ, which is by no means contemptible, Valkenaer ſuſpected that διαιτήσῃ ſhould be written. See however Benwell's note on this paſſage.

Ibid. σίτιον.] Edd. vett. σῖτον. Which has been embraced by Zeunius. "Nam Xenophon ſolet σῖτιον καὶ πόλον conjungere." But Xenoph. uſes alſo σίτιον καὶ πόλον: thus Hiero, c. iv f. 2. σιτίοις οὔτε ποτοῖς, where Zeunius, without any authority, has written σίτοις, to whom Weiſke has paid too great a deference: and again σιτίοις τε καὶ πόλοις, c. vii. f. 3. which Weiſke has rightly left unpolluted. Beſides, we think with Benwell that no inſtance can be found of τὸ σίτον in the neuter.

Sect. 26. ὑποκοριζόμενοι.] We are perſuaded that this word is either a corruption or an interpolation; we are inclined with Valkenaer to ſuſpect the latter. We believe it to be impoſſible to find an inſtance where it is applied in the ſenſe of διασύρουσι; nor does the authority of *Suidas* and *Etymolog. Mag.* appear ſufficient to outweigh the concurrent uſe of all antiquity. We do not call them with P. Knight (Anal. Gr. Alph. p. 123.) 'the common oracle of dunces;' but we have no doubt that the corruption exiſted before their time; and that they explained ὑποκοριζόμενοι, by διασύρουσι, not becauſe the genius of the Greek language allowed of it, but becauſe in this ſolitary and corrupted paſſage the ſenſe of the author ſeemed to require it.

Sect. 27. διέθεσαν, τὰ ὄνλα.] Hindenburgh and Zeun. διέθεσαν τὰ ὄνλα

Sect. 32. ἀγαπητὴ μεν συνεργὸς.] This we believe reſts ſolely on the conjecture of Steph. all the old editions, Brod. Beſſario, Par. 1. and Geſner in Chreſtom. ἀγαπητὴ μὲν γαρ, which Zeun. has reſtored. We cannot forbear to obſerve in this place that too great deference has been paid to Steph. by modern editors; his editions vary in many reſpects from the more antient ones; and it is indiſpenſably neceſſary to conſult MSS. anew, to determine what alterations he introduced on good authority; what from arbitrary and unſupported conjecture. Weiſke, who ſcruples not to take liberties with his author, has edited α. μ. γαρ συνεργὸς ΕΙΜΙ—"ſαρ," ſays he, "probavi non ſolum ob auctoritates illas (ſc. edd. vett.); ſed quia non videtur Xenophonteum τιμῶμαι ἀγαπητὴ συνεργὸς τεχνίταις."

Sect. 33. οὔτε απολιπόντες.] ἀπολιπόντες Edd. vulg. Vat. 1. Flor. D. E. απολειπόντες, MS. 2. Vindob. 1. 2. & Flor. A. B. C. The latter has been preferred by Zeunius, Erneſt, and Weiſke, perhaps rightly. διῆκεν in the concluding ſentence ſeems preferable, and has been ſo adjudged by Hemſterhuis and Ruhnken. For Socrates ſpeaks of the narrative of Prodicus as a paſt tranſaction. Edd. vulg. διῆκεν.

Cap.

Cap. ii. ſect. 1. *τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν.*] Valkenaer ſuppoſed this paſſage to be corrupt, and conjectured that *ἄρ', ἢ ὅς τι*, ſhould be replaced. Benwell has very properly judged any alteration to be unneceſſary, and refers to Mem. 1. 4. 14. which paſſage, however, is not exactly in point. We will take the liberty therefore to defend this mode of expreſſion by additional inſtances. The very ſame phraſe occurs Plat. Theog. p. 122. Ed. Steph. *ἢ τῶν τι ποιούντων*, &c. and again, p. 125. *τῶν τὶ σοφῶν συνουσιᾷ φῂς σοφοὺς εἶναι τυράννους.*

Sect. 4. *μὴν οὐ . . . ὑπολαμβάνεις.*] The paſſage does not ſeem correct as it now ſtands. Leancl. and Zeunius *ὑπολαμβάνοις*, though the latter is inclined with Brod. to receive *ὑπολάμβανε*. Benwell propoſes *μὴν οὐ—ὑπολαμβάνῃς*, but he afterwards retracts his conjecture. (p. 256.) Weiſke *μὲν οὐ ὑπολαμβάνοις* (*μεν* is from Caſtal.) We once thought Xenoph. might have written *μὴν οὐ ὑπολαμβάνειν δεῖ*. But we now confeſs ourſelves diſſatisfied with all that has been offered on this ſubject.

Sect. 5. *καὶ κεχαρισμένα.*] "Stob. *τὰ κεχαρ.* unde articulum recepit Zeunius." Weiſke has done the ſame. Our opinion on this point we have placed before our readers, L. I. c. ii. f. 23. *καὶ* has been admitted by Erneſt. and Zeun. before *τἄλλα πάντα* f. 7. But this is not countenanced by the majority of MSS.

Sect. 10. *ὑγιαίνῃς.*] "Stob. itemq. MS. Stob. Ox. *ὑγιαινῆς*. unde *ὑγιαινεῖς* edidit Zeun. quia *ὅπως* poſt *επιμελεσθαι*. fut. indic. jungi ſolet. Imo poſt alia verba futuro ſed jungitur etiam haud raro ſubjunct: *nec vero conſtat an ὅπως h. l. ad ἐπεμέλεσθαι referatur cum intercedat genitivus κάμνοντος. Bentw.* But ſurely there is no good grounds for doubting whether or not *ὅπως* is to be referred to *ἐπιμέλεσθαι*. To what elſe can it poſſibly belong?

Sect. 13. *οὐδὲν ἂν πράξαντος.*] Benwell has very properly retained the common reading, and Weiſke has done the ſame. Zeun. *οὐδὲν ἂν πρατλόμενον τοῦτον πραξ.* from a conjecture of Reiſke. But, to adopt the words of a ſober ſcholar*, "Utinam illi aliquando cogitarent, non id eſſe ſcripta polire, ea elegantiora, nitidiora, & comtiora facere, quam fecerunt ſui auctores; ſed abjectis gloſſematis, deprehenſis librariorum erroribus, ipſa ſcriptorum verba atq. orationem eruere."

Sect. 14. *ἀνθρώπους φυλάξῃ.*] Edd. vett. Por. Stob. *οὐ φυλάξῃ*, which Caſtalio, who has been followed by Zeun. and Weiſke, properly corrected into *αὖ φ.*—Stephens appears to have rejected it on his own authority, and he has been imitated by Benwell. The latter informs us that it is not found in MS. Stob. Ox.

* Gibſon præf. ad Quinct.

Ox. This, however, weighs but little in our minds. Why alſo, let us be permitted to aſk, is not γονέας retained at the concluſion of the paragraph? Editors are not conſiſtent with themſelves in ſometimes adopting, ſometimes neglecting, the Attic termination.

Cap. iii. ſect. 1. τὸδ' ἑνὸς.] i. e. *eadem vis, ſi in uno ſita eſt plus valet efficere quam ſi inter plures diviſa ſit.* Quod ſi falſa ſit hæc interpretatio fateor me neſcire quid velit Socrates, cum dicat fratem divitiis utiliorem eſſe quod ille unus ſit, hæ autem plures. Anne quod quanto rariores & pauciores res ſint, tanto pluris æſtimandæ ſunt, ideoq. frater unicus nummis qui plures ſunt anteferendus? *Benwell.* We believe the latter interpretation to be the beſt. Socrates ſeems to intimate that a brother is more valuable than wealth, becauſe that, conſiſting of a plurality of ſubjects, a *part* only may be loſt, but a brother, if he be loſt, muſt be loſt entirely.

Sect. 9. εἰ κύνα μὲν, εἰ σοι ἦν.] Sic recte ed. Steph. atque ita eſt in Vat. 1. A. C. E. MS. Stob. Ox. itemque in B. niſi quod, omittit ἦν—The old edd. read εἰκῦν μὲν σοὶ ἦν. In *Paris.* & Stob. ed. εἰ κύων μ. σ. η. which, notwithſtanding Mr. B. is of a contrary opinion, we deem preferable, and it has been ſo adjudged alſo by Schneider and Weiſke. The former ſcholar propoſes to read ὅς, εἰ κ. μ. σ. η. but if the paſſage be thus divided, θαύμαστά γε λέγεις ὦ Χαιρέκρατες· εἰ, &c. the ſame ſenſe is produced.

Sect. 9. τὸν δὲ ἀδελφὸν φὴς μὲν.] Erneſt. and Zeun. ἀδελφ. ὃν φὴς ex Stob. as Valkenaer had likewiſe conjectured; but if our preceding remark be correct, ὃν is not only unneceſſary, but inadmiſſible.

Sect. 14. μὴ αἰσχρὸς φανῇς.] Zeun. e Bud. com. L. G. μὴ αἰσχρὸς σὺ φανῇς. "*Quia sú a Sermonis gravitate poſtulabatur,*" forſooth!

Ibid. φιλιὰν ταύτην.] MS. 1. πρᾶξιν.—Other MSS. φύσιν, which cannot be defended. Mr. B.'s text is formed from Stob. but he ſuſpects, not without reaſon, that it is ſtill incorrect. Upton propoſed φύσει πρὸς τὴν φιλίαν ταύτην; Schutz πρὸς ταῦτα τὴν φύσιν, which does not diſpleaſe us. φιλιὰν may have been originally placed in the margin as explanatory of ταῦτα, and thence crept into the text.

Sect. 10. ἐμοὶ δοκεῖ] Zeun. who has been frequently influenced by a childiſh fondneſs of a new reading, δοκεῖν e Stob. & Bud.

Ibid. πρὸ ὑμῖν τέλον ἅμα καὶ τὰ ἐπ' ὠφελείᾳ ἀλλήλοιν.] Charior ſermo fiat ſi omittas καί, & ſic video Strothio aliiſque placere. Benw. τὸ is not found in the early editions, and perhaps we ought to reſtore their reading, which affords very good ſenſe and makes all change unneceſſary. i. e. "ſimul agunt, & pro mutuo ſuo commodo." Weiſke has rejected καὶ.

Cap. iv. ſect. 2. *οἵονλε—σώζονλας.*] Edd. vett. MS. 1. Par. 1. & B. C. *σώζωνλαι.* MSS. Vindob. *σώζονλαι.* We do not object to Schutz's conjecture, *φίλων . . . οἱ ὄνλες σώζονλαι,* and it has been embraced by Weiſke. Benwell ſays, Rhythmus ipſe ſententiæ *σώζονλας* poſtulat. He will excuſe us for paying little attention to this canon.

Sect. 3. *ἀχθομένους καὶ.*] Par. 1. *ἀχθομένους τε καὶ.* quod placet; atque ita ed. Schneiderus. Benw. But the omiſſion of *τε* may be defended by *φίλος σαφὴς καὶ ἀγαθός.* ſ. 1. *ἡμῖν δοκῇ καὶ θεοὶ μὴ ἐναντιῶνλαι.* 2. 6. 8. *ἀμείνω καὶ λυσιτελέστερα.* 3. 3. 10. (where Benwell would however inſert *τε*) *τῶν θρασέων καὶ τῶν προνοητικῶν.* 1. 3. 9.

Sect. 7. *οἱ ὀφθαλμοὶ.*] Ern. Zeun. Hindenburgh, and probably Flor. C. *οἱ ὀφθ.* The article, as we have ſhown, is often omitted by Xenoph. but as all the other ſubſtantives have it prefixed (*αἱ χεῖρες, οἱ πόδες τὰ ὦτλα*) we think it moſt probable that it was originally added here alſo. *Ben.* thinks it may have been left out by the author *rhythmi cauſâ:* we muſt acknowledge our ears more groſs than to underſtand this rule, notwithſtanding the learned labours that have been employed to explain it. (See Lib. Singularis de Rhythmo.)

Cap. v. ſect. 2. *ταργύρια.*] Steph. Ern. & Weiſke *τάργυρῆια,* and ſo alſo MS. 1. rightly.—See Benwell, p. 261.

Ibid. σκοπῶμαι.] Zeun. e Beſs. *σκοπῶμεν* without reaſon or authority, although he is countenanced by Weiſke.

Sect. 3. *παντων χρημάτων καὶ πόνων περιαίμην.*] Edd. vett. *περὶ πάντων,* &c. Steph. & Cod. A. *περὶ πάντων χ. κ. π. προτιμησαίμην,* which has been adopted by Weiſke. Portus conj. *πόρων;* whence Erneſt. and Zeun. *περο π. χ. κ. πόρων προτιμησάιμην.*—Benwell ſeems to have acted judiciouſly in retaining *πόρων. περὶ,* which he has omitted, might eaſily have crept into the text, from the oſcitancy of copyiſts.

Sect. 4. *τυγχάνει.*] Hindenburgh, Zeunius, and Weiſke *τυγχάνοι* unneceſſarily. Edd. vett. *τυγχάνεις,* an evident corruption.

Sect. 5. *ὥσπερ ὅταν—ἀποδιδῶλαι.*] Many editors and critics have attempted to correct what requires not correction. Zeunius edited *ἀποδίδοται,* ſuppoſing it to refer to *ὥσπερ;* Erneſt and Hindenburgh ſeem to have thought the ſame. But Mr. B. very properly conſiders it as referring to *ὅταν,* ſo that any alteration is unneceſſary. He has alſo rightly retained *ἀποδίδοσθαι,* a few lines below.

Cap. vi. ſect. 6. *ἐνεργεῖσονλα.*] Mr. B. has clearly ſhown that this is affirmatively ſpoken, and does not imply a queſtion, as Zeun. imagined.

Ibid. χρήσεσθαι.] Certiſſimam Valken. emendationem recepi pro vulgato *χρῆσθαι,* nam ita ſuadent futura *ποιήσειν* & *ἐνεργήσονλα.* Benw. Weiſke has *χρῆσθαι.*

Sect.

Sect. 9. κάπροι.] Κάπροι is from the conjecture of Erneſt. MSS. omnes ἐχθροὶ. But ἐχθροὶ is not uſed for πολεμίοι and καπροὶ differs too widely from the reading of MSS.; unleſs ſome ſource, hitherto unexplored, ſhould reſtore the paſſage, we muſt remain in uncertainty. Edwards propoſes ἄρκτοι.

Sect. 12. εἴω μὲν γὰρ ἐχθίων.] "Annon hæc ſint Socratis reſpondentis verba?" Benw. We have no doubt that they are.

Sect. 14. λέγειν τε καὶ πράττειν.] The old editions have this paſſage correctly. Steph. from what ſource we are ignorant, gave λέγειν τε καλὰ καὶ πράττειν. Par. 1. has ſome traces of this reading in λέγειν τε καὶ π. εὖ. Yet κάλα is evidently indefenſible, and has been ſo judged by Schneider, Zeun. and Weiſke, as well as Benwell. The Flor. MSS. do not appear to have been conſulted in this place. Schutz, whoſe opinion has been approved by Weiſke, judges the whole paſſage to be ſpurious; but without ſufficient reaſon.

Sect. 21. δέονταί τε γὰρ ἀλλήλων.] τὲ quod vulgo abeſt recepi ex A. B. itemq. C. ubi legitur δ. τε ἀλλήλων omiſſo γὰρ. Ita hæc verba illis quæ opponuntur melius congruunt. Videntur Attici τέ ſtudioſe præponere τῷ γὰρ. Conf. 1. 1. 3. 2. 4. 7. i & ſup. ſ. 19. o. Benwell. We prefer alſo with Salgaſius and Ruhnkenius μισητὸν (Ben. μισητὸς) at the concluſion of the ſentence. Weiſke retains the old reading μισητὸς & δυσμενὴς.

Sect. 22. ἡδόμενοι.] Zeunius ἡλωμένοι, a word, ſays Ruhnkenius, Græcis inauditum. ἡδόμενοι Steph. Wells, Erneſt. Weiſke, and Schneider, probably alſo Cod. Vat. 1. and Flor. A.

Sect. 24. ἄλλῳ συναρμόσαι.] We ſhould prefer with Edwards ἄλλῳ τῷ (i. e. τινί) συναρ, did any MS. favour the conjecture.

Sect. 26. πῶς ἐ λυσιτελεῖ.] Vulg. πῶς οὖν οὐ λ. But οὖν is in this place injurious to the ſenſe of the author, and has been very properly omitted by Mr. B. on the authority of MSS. The other editions which are before us, improperly retain it. Zeunius and Weiſke think that τὸν ſhould be inſerted before τοὺς ζελτίους; without ſufficient reaſon.

Sect. 28. καὶ ἀντεπιθυμεῖσθαι.] καὶ ſeems to have been ignorantly inſerted by copyiſts, in conſequence of its being prefixed to the preceding verbs. Zeunius and Benwell ſpeak heſitatingly; Erneſt. has rightly rejected it.

Sect. 29. ἀπείρως ἔχειν θηρᾶν ἀνθρώπους.] Junt. θῆραν ἀνθρώπων; whence Zeunius has edited πρὸς θῆραν ἀνθ, with Paris and Marg. Steph. ἔχειν τοῦ θηρᾶν ἀνθρώπους appears to us to approach nearer to the truth. Steph. Wells, Erneſt. and Weiſke, agree with Mr. Benwell.

Sect. 36. ἃ δὴ καὶ ἐγὼ πεισθεὶς ὀρθῶς ἔχειν, ἡγεμαι, &c.] "Beſſarionem ſecutus interpunctum poſt πεισθεὶς delevi & poſt ἔχειν poſui, ut verba ὀρθῶς ἔχειν ad πεισθεὶς referantur. Vulgares edd. hæc verba

verba cum ἡγεῖται conjungunt; minus recte opinor." Benw. The paſſage ought certainly to be ſo divided, as Weiſke alſo perceived. A faulty punctuation in Ariſtotle's Poetics we will here take the liberty of noticing, ſince it has eſcaped the obſervation of the beſt editors. It occurs at p. 41. Ed. Tyr. 8°. ἀτραγῳδότατον γὰρ τοῦτό ἐστι· πάντων οὐδὲν γὰρ ἔχει ὧν δεῖ. Read ἀτραγωδότατον γὰρ τοῦτό ἐστι πάντων· οὐδὲν γὰρ, &c.

Sect. 38. ἢ εἴ σοι πείσαιμι κοινῇ τὴν πολιν ψευδόμενος ὥς ἂν στρατηγικῷ, &c. ἑαυτὴν ἐπιτρέψαι.] In this paſſage ἂν ſeems to be ſpurious, and has been ſo eſteemed by Weiſke, though no other editor has taken offence at it. ἀνδρὶ or ὄντι was perhaps originally written; thus we have ὡς ὄντι οἰκονομικῷ . . . τὰ ἑαυτῶν ἐπιτρέψαι immediately afterwards. Weiſke propoſes a third conjecture, ὡς ἄρα στρ. but this is leſs probable.

Sect. 38. οὕτως οἶμαι δεῖν ἡμᾶς.] Steph. and the generality of editors οἶμαι δεῖν ὑμᾶς ταύτας ζητῆσαι. But ταύτας ζητῆσθαι is unſupported by any MSS. or old edition, which have all (with the exception of MS. 1.) οἶμαι δεῖν ἡμᾶς, omitting οὕτως. Erneſt, Zeun. Weiſke, and MS. 1. ἅτως οἶμαι δεῖν ζητῶν ἡμᾶς. We prefer the reading of Mr. Benwell.

Cap. vii. ſect. 2. ἂν τις μοὶ δοκεῖ . . εὑρεῖν.] Zeunius has replaced, on the authority of antient Edd. δοκῇ. But ἄν, as Schneid. and Benwell very properly remark, refers to εὑρεῖν. The ſame error has been committed by Zeunius, L. iii. c. 5. f. 27. L. iii. c. 9. f. 13. L. iv. c. 8. f. 7. and in Œconom. c. 4. f. 18.

Sect. 6. Κυριεῦς.] Vulg. Κιριεὺς "quod Valk. negat fuiſſe nomen Græcum." Κυριεὺς is in Vat. 1. and Flor. A. Κυρικὸς, Vindob. 1.

Sect. 9 προσαΐης ᾖς.] "προσαΐησης uno verbo ſcribendum conjiciebat Reiſkius & ſic eſt, in Vindob. 2. quare ita ediderunt Erneſtus & Edvardſius." (Zeun. and Weiſke have done the ſame.) Sane non diſplicet hæc lectio. Sed vulgatam habent, Vat. 1. & A. B. C. E. ἐπιστατης ᾖς corriget Valkenarius. minus recte opinor." Benw. We are of opinion that προσαΐησης deſerves a ſettled habitation in the text. No dependance can be placed on MSS. in points of this ſort, as in the old way of writing no ſpace was left between the reſpective words. The antient MSS. were alſo in capitals, ſo that the accentual marks afford no great argument againſt the correction. Benwell himſelf acknowledges that in theſe minutiæ MSS. are of no great weight. See p. 573.

Sect. 10 πρεπωδέστερα.] Reiſke conj. πρεπωδέσταλα, which is perhaps better.

Sect. 13. οἶν.] Zeunius and the generality of editors οἴν. Why was not the Attic form reſtored, L. iii. c. 2. f. 1.—and in other places?

Cap. viii. sect. 2. μισθῷ τὰ ἐπιτήδεια ἐργάζεσθαι;] Erneſt. Zeun. a d Weiſke condemn τὰ ἐπιτήδεια as ſpurious; and although Mr. B. has retained it in his text, he accedes to this judgement. He obſerves that we may thus correct the paſſage: μισθοῦ ἐργαζόμενον τα ἐπιτήδεια πορίζεσθαι; but he juſtly pronounces it better to omit τὰ ἐπι. entirely.

Sect. 3. τω τῶν πλέιονα χρήμαΐα κεκτημένων, τῷ δεομένῳ, &c.] The conjecture of Reiſke is very probable and elegant; who would reject the former τῳ and place the point after the latter, conſidering it as an enclitic.

Ibid. τοῦ.] Zeun. & Paris του. The ſame critic prefers with Erneſt. and MS. 1. τοΐλων (vulg. τοΐλου) f. ὅ.

Sect. 6. οὕτω γὰρ ἥκιστα.] "Putabam olim legendum οὕτω γὰρ ἂν ἥκιστα, etc. Sed nihil opus eſt hâc emendatione. Cf. ſupra c. 7. f. 11. p." Benw. We humbly preſume to think with Schneid. and Weiſke, that ἂν is indiſpenſable, both here and in all other places where the preſent infinitive has the power of the infinitive future.

Cap. ix. ſect. 1. ἐι μὴ φοβοίμην, ὅπως μὴ ἐπ' αὐτόι με τράποιΐο.] We are diſpoſed to ſuſpect that we ſhould read εἰμὴ φοβοίμην πως, μὴ &c.

Sect. 3. ᾧ ἔφη ῥᾴστον εἶναι ἀπὸ τῶν συκοφαντῶν λαμβάνειν.] No paſſage in any claſſic has given more trouble to commentators than this; which all, with one voice, pronounce to be moſt corrupt. MS. 1. has εὐφυέστερος ἂν ἀπὸ which has been approved by Erneſt. Zeun. & Ruhnken though the latter critic thinks ἂν ſhould be diſcarded. Schutz, who has been copied by Weiſke, reads εὐφυέστερος ἢ ὡς ἀπὸ.—Benwell thinks εὐφυέστερος inapplicable; 'quoniam vox illa ad indolem tantum refertur, cum h. l. deſideretur vox, quæ virtutem animi juſtitiam ſc. ſive moderationem ſignificet.' He propoſes, therefore, δικαιότερος. But we perceive no reaſon why the natural diſpoſition of Archedemus might not have been the ſubject of Xenophon's remark. On ſo corrupt a paſſage a freedom of conjecture may be indulged. We have thought that ἀφὺης πρὸς τὸ ἀπὸ τῶν συκοφαντῶν λαμβάνειν, might be read ἀφὺης πρὸς το, does not in ſound recede very far from ἔφη ῥᾴστον, the reading of the old editions.

Sect. 5. καὶ εὐθὺς τῶν συκοφαντέων.] Xenophon evidently ſpeaks of one only of the calumniations of Crito, ſince he adds προεκαλέσαΐο εἰς δίκην δημοσίαν, ἐν ᾗ αὐτον ἔδει ἀριδῆναι. We muſt, therefore, with MS. 1. Zeun. and Erneſt. add αὐτῶν τινὰ before προεκαλέσαΐο, or, which is perhaps better, read with the Glaſgow editor, τι τῶν συκοφ. There is no neceſſity, however, for changing προεκαλέσαΐο into προεκαλεῖΐο with Vindob. 2. as Erneſt. and Zeun. have done.

Sect. 7. ὠνίαι πλησίον.] "Συωνίαι edidit Zeunius e. Leuncl. ſed peſſime." Benw. Notwithſtanding this deciſive condemnation, we are perſuaded that Zeunius is right. The order of

the words is ὥσπερ οἱ ἄλλοι νομεῖς ϛοίλοπλαι, not ὅταν οἱ α. ν. ϛόλωπλαι as Mr. B. erroneouſly conceived, and as is the caſe in the paſſage to which he refers us, c. 5. f. 5. See our remarks on it.

Cap. x. ſect. 1. σᾶσῆρα τούτῳ.] Par. 1. Brod. & Zeun. τούτου. We prefer Reiſke's conjecture ἐπὶ τῷδε. In the beginning of the next ſection we are inclined to ſuſpect that Τί δ' ἄρ' ſhould be written for τί γὰρ, which appears to us to refer generally to ſome ſentence either previouſly expreſſed or elegantly omitted; but it is not ſo here. Of this, however, "judicent peritiores."

We have now carried our remarks to the end of the ſecond book, and have attempted to give ſuch a view of what has been done in this edition, as may enable the reader to form his own judgement on its merits. The article has inſenſibly grown under our hands to a greater bulk than we had originally intended; we muſt reſerve, therefore, what we have to offer on the remainder of this publication for a future number.

[*To be continued.*]

ART. CXXVIII. *The Life of Sir Walter Ralegh, Knt. By Arthur Cayley, Jun. Eſq.*

[*Concluded from page* 13.]

IN analyzing the contents of this work in the 19th Number of our Journal, we had occaſion to exhibit Sir Walter Ralegh riſing, by the power of his talents, from the mediocrity of his original ſituation in the Engliſh community, to places of eminent honour and diſtinction. We now proceed to trace the cauſes and progreſs of his downfall from the heights of ambition, and briefly to enumerate the events which embittered the latter period of his life, and at length hurried him out of the world by a premature death.

The origin of Ralegh's misfortunes is to be found in the intriguing ſpirit of Cecil, who, at the very time when he profeſſed to entertain every friendly ſentiment towards him, regarded him with a ſuſpicious eye, and ſecretly plotted his ruin. That crafty courtier, perceiving the health of Elizabeth to decline, towards the cloſe of her reign, began privately to pay his homage to the riſing ſun. With conſummate artifice, but at the ſame time at no inconſiderable hazard, he kept up a correſpondence with the King of Scotland, the preſumptive heir to the crown, in the courſe of which he contrived to ſtrengthen the prejudices againſt Ralegh which had been previouſly infuſed into the mind of that weak monarch by the Earl of Eſſex. The evil opinion which James had thus been led to entertain of the Knight was confirmed and encreaſed by the intelligence which he received, that, in contemplation of the death of Elizabeth, Ralegh had ſuggeſted, to ſome of the

council, the expediency of reſtricting the power of her ſucceſſor by certain limitations. It was probably in reſentment of this political hereſy that James, on his acceſſion to the Engliſh throne, forbade Sir Walter to attend him on his journey from Scotland. Soon after the King's arrival in London, his want of confidence in Ralegh was more deciſively manifeſted by his depriving him of the office of Captain of the guard. It muſt however be obſerved, that by way of compenſation for his ſalary, and alſo for the emoluments of his wine-patent, which he was now compelled to reſign, Ralegh received from James a penſion of 300l. per ann. and a remiſſion of certain arrears due from him to the crown. From theſe circumſtances we may perhaps be juſtified in drawing the concluſion, that the King's diſpleaſure againſt Sir Walter was not extremely violent, and that if the Knight had been left to the free exerciſe of his extraordinary abilities, he would ſoon have been diſtinguiſhed by the favour of his new ſovereign. This his enemies in all probability dreaded, and, in conſequence of their machinations, "three months had not elapſed ſince the King's arrival in England, before Ralegh was charged with treaſonable practices againſt his government."

Mr. Cayley juſtly obſerves that "this alleged conſpiracy is a riddle of ſtate which has never been ſolved." We are of opinion, however, that the intereſting documents which he has collected, though not arranged in the moſt ſkilful manner, throw conſiderable light upon the ſubject. From theſe we think it evidently appears that Ralegh fell a victim to the malice of his enemies, who effected his ruin by taking advantage of the terror and indignation of the people, to connect a pretended with a real plot. There is no doubt that Sir Griffin Markham, the Lord Grey, Mr. George Brooke, one Copley, and others, being diſcontented with the proceedings of the court, conſpired in conjunction with Watſon and Clarke, two prieſts, and other agents of the Popiſh faction, to ſeize the perſon of the King, and dictate to him certain changes in the government; but before their plot was ripe for execution the conſpirators were arreſted and committed to priſon. Unfortunately for himſelf, Ralegh had for ſome time maintained an intimate acquaintance with Lord Cobham, the brother of Mr. George Brooke. Cobham, who was certainly a moſt unprincipled character, appears to have been about this time bribed by the Spaniſh ambaſſador, D'Aremberg, to foment diſcontents in the kingdom, and to betray whatever ſecrets of the Engliſh court might come to his knowledge. On the diſcovery of the plot of Markham and Brooke, ſuſpicions were entertained that,

that, by the medium of his brother, Cobham might have become a participator in it. His perſon was accordingly ſecured; and Sir Walter Ralegh, who was then at Windſor, where the examinations of witneſſes againſt the conſpirators were taken, was deſired to attend the council, in order to give any information relative to the buſineſs which his intimacy with Cobham might have enabled him to acquire. On this occaſion, though he appears to have diſcountenanced the idea that his friend had any concern in the plot, he intimated his ſuſpicions that he maintained a correſpondence of an equivocal nature with the Spaniſh ambaſſador. This ſuggeſtion having been communicated to the accuſed Lord on his ſubſequent examination, in the impulſe of rage, he retaliated on the Knight by impeaching him as the contriver of a treaſonable deſign to raiſe an inſurrection in England by means of Spaniſh gold, a large ſupply of which he had induced Cobham to undertake to ſolicit from the Archduke of Auſtria and the King of Spain. This charge was eagerly received by the enemies of Ralegh, at whoſe ſuggeſtion he was arreſted and ſent to the Tower. There, if credit may be given to the teſtimony of his adverſary, Cecil, his conſtancy of mind ſo far forſook him, that he attempted to deſtroy himſelf. Soon after his commitment, he addreſſed a letter in his own vindication to the leading members of the cabinet. His defence was, however, deemed unſatisfactory; nor did he derive any benefit from a memorial which he afterwards tranſmitted to the King. The exculpatory proteſtations of a criminal are indeed frequently, if not generally, to be received with a conſiderable degree of ſuſpicion—but they alone who are converſant with the hiſtory of ſtate proſecutions in the times of the Stuarts will hear without ſurpriſe, that the opinion of the crown lawyers on the caſe of Ralegh, does not appear to have been altered by the important fact of Cobham's having, on his third examination, retracted almoſt the whole of his charge againſt him. On the 12th of November, 1602, Sir Walter was conveyed to the Caſtle of Winchester, at which city the term was held, in conſequence of the plague raging in London; and on the 17th of the ſame month he was tried on an indictment for high treaſon. His trial Mr. Cayley has given at length. On its peruſal, the ingenuous reader will be hurt at the hypocriſy of Cecil, and at the brutality of Coke the Attorney General, who not only branded the priſoner with the title of traitor, before he was found guilty, but meanly ſneered at his accompliſhments, by obſerving that they had that day to deal with a man of wit; and baſely qualified him by the epithets of "vile and execrable," of "viper and ſpider of hell." The

great object of the public profecutor manifeftly was, to connect the imputed plot of Ralegh with the recorded guilt of Grey, Markham, and others, who had been convicted a few days before. In this attempt, however, he entirely failed; the only evidence which tended to criminate Ralegh was that of Cobham, whofe affidavits were admitted as proofs, whilft the prifoner in vain demanded to be allowed to confront and crofs-examine the fufpicious witnefs. With an honeft and impartial jury indeed this was unneceffary, as the teftimony of Cobham was completely done away by the following letter, with the exhibition of which Ralegh clofed his defence.

"Seeing myfelf fo near my end, for the difcharge of my own confcience, and freeing myfelf from your blood, which elfe might cry vengeance againft me, I proteft upon my falvation I never practifed with Spain by your procurement; God fo comfort me in this my affliction, as you are a true fubject, for any thing that I know. I will fay as Daniel, Purus fum a fanguine hujus. So God have mercy upon my foul, as I know no treafon by you!"

Notwithftanding this palpable impeachment of Cobham's credibility, the jury found Ralegh guilty, and, after receiving an abufive admonition from the Lord Chief Juftice, he was condemned to die. The impreffion which was made upon the public mind by the conduct of his trial is very forcibly defcribed in the following extract of a letter from Sir Dudley Carleton to Mr. John Chamberlain.

"He anfwered with that temper, wit, learning, courage and judgment, that fave that it went with the hazard of his life, it was the happieft day that ever he fpent. And fo well he fhifted all advantages that were taken againft him, that were not fama malum gravius quam res, and, an ill name half hanged, in the opinion of all men he had been acquitted.

"The two firft that brought the news to the King, were Roger Afhton, and a Scotchman; whereof one affirmed that never any man fpoke fo well in times paft, nor would do in the world to come; and the other faid, that whereas when he faw him firft, he was fo led with the common hatred, that he would have gone a hundred miles to have feen him hanged, he would, ere he parted, have gone a thoufand to have faved his life. In one word, never was a man fo hated, and fo popular in fo fhort a time."

On the 29th of November the two prieſts Watſon and Clarke were executed with circumſtances of ſavage barbarity at Winchefter; and on the 5th of December Mr. George Brooke was beheaded in the Caſtle of the ſame city. Warrants having been received on Wedneſday the 7th, ordering the execution of Markham, Grey, and Cobham, for the Friday following, they were accordingly conducted to the ſcaffold; and after having

having ſeverally undergone the horrors of a violent death, in the awful preparation for the fatal ſtroke, juſt as they were ready to lay their heads on the block, they were led back to the great hall of the Caſtle; and being afterwards brought together on the ſcaffold, they were informed that his Majeſty had been graciouſly pleaſed to commute their puniſhment for impriſonment. The ſame grace was extended to Sir Walter, who was ordered to be committed to the Tower during pleaſure.

At the time when Ralegh lay in confinement in Winchester Caſtle, daily expecting the annunciation of his fate, he wrote the following letter to his wife, which we inſert as a proof that on this trying occaſion he united in his mind the virtues of fortitude, reſignation, and conjugal affection.

"You ſhall now receive, my dear wife, my laſt words in theſe my laſt lines. My love I ſend you, that you may keep it when I am dead; and my counſel, that you may remember it when I am no more. I would not, by my will, preſent you with ſorrows, dear Beſs;—let them go into the grave with me, and be buried in the duſt. And ſeeing it is not the will of God that ever I ſhall ſee you more in this life, bear it patiently, and with a heart like thyſelf.

"Firſt, I ſend you all the thanks which my heart can conceive, or my words can expreſs, for your many travails and care taken for me; which though they have not taken effect as you wiſhed, yet my debt to you is not the leſs. But pay it I never ſhall in this world.

"Secondly, I beſeech you for the love you bear me living, do not hide yourſelf many days after my death. But, by your travails, ſeek to help your miſerable fortunes, and the right of your poor child. Thy mournings cannot avail me, I am but duſt.

"Thirdly, you ſhall underſtand that my land was conveyed *bona fide* to my child. The writings were drawn at Midſummer was twelvemonths. My honeſt couſin, Brett, can teſtify ſo much, and Dalberrie, too, can remember ſomewhat therein. And I truſt my blood will quench their malice that have thus cruelly murdered me, and that they will not ſeek alſo to kill thee and thine with extreme poverty. To what friend to direct thee I know not; for all mine have left me in the true time of trial, and I plainly perceive that my death was determined from the firſt day. Moſt ſorry I am, God knows, that being thus ſurpriſed with death, I can leave you in no better eſtate. God is my witneſs I meant you all my office of wines, or all that I could have purchaſed by ſelling it; half my ſtuff and all my jewels, but ſome one for the boy. But God hath prevented all my reſolutions, even that Great God that ruleth all in all. But if you can live free from want, care for no more; the reſt is but vanity: love God, and begin betimes to repoſe yourſelf on him; and therein ſhall you find true and laſting riches, and endleſs comfort.

For the reſt, when you have travailed, and wearied your thoughts over all ſorts of worldly cogitation, you ſhall but ſit down by ſorrow in the end. Teach your ſon alſo to love and fear God, while he is yet young, that the fear of God may grow up with him. And then God will be a huſband to you, and a father to him; a huſband and a father which cannot be taken from you.

"Bavly oweth me 200l. and Adrian Gilbert 600l. In Jerſey, alſo, I have much money owing me. Beſide, the arrearages of the wines will pay my debts; and, howſoever you do, for my ſoul's ſake, pay all poor men.

"When I am gone, no doubt you ſhall be ſought to by many, for the world thinks I was very rich. But take heed of the pretences of men, and their affections. For they laſt not, but in honeſt and worthy men; and no greater miſery can befall you in this life, than to become a prey, and afterwards to be deſpiſed. I ſpeak not this, God knows, to diſſuade you from marriage; for it will be beſt for you, both in reſpect of the world and of God. As for me, I am no more yours, nor you mine. Death has cut us aſunder; and God hath divided me from the world, and you from me.

"Remember your poor child, for his father's ſake, who choſe you and loved you in his happieſt time. Get thoſe letters, if it be poſſible, which I writ to the Lords, wherein I ſued for my life. God is my witneſs, it was for you and yours that I deſired life. But it is true that I diſdain myſelf for begging it; for, know it, dear wife, that your ſon is the ſon of a true man, and one who, in his own reſpect, deſpiſeth death, and all his miſhapen and ugly forms.

"I cannot write much. God, he knoweth, how hardly I ſteal this time while others ſleep. And it is alſo high time that I ſhould ſeparate my thoughts from the world. Beg my dead body, which, living, was denied thee. And either lay it at Sherborne, if the land continue, or in Exeter church, by my father and mother. I can ſay no more, time and death call me away.

"The everlaſting, powerful, infinite, and omnipotent God, who is goodneſs itſelf, the true life and true light, keep thee and thine, have mercy on me, and teach me to forgive my perſecutors and accuſers, and ſend us to meet in his glorious kingdom. My dear wife, farewell! bleſs my poor boy, pray for me, and let my good God hold you both in his arms!

"Written with the dying hand of, ſometime thy huſband, but now, alas! overthrown,

"Your's that was, but now not my own,

"WALTER RALEGH."

Sir Walter was removed to the Tower on the 15th of December, 1603. Within the walls of that fortreſs he was immured for more than the ſpace of twelve years—a moſt ſerious deduction from the ſcanty ſum of human exiſtence! But the reſtraints of a priſon could not ſubdue the energy of his mind; and he dedicated this long interval of reſt from more active exertions to ſtudy and compoſition, and to the conduct-

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ing of chemical proceſſes, in which he appears to have taken great delight. Some of his domeſtics were permitted to attend him; and in the kind offices of his Lady, who dutifully ſhared his impriſonment, he experienced the moſt heart-felt alleviation of his diſtreſſes. And greatly did he ſtand in need of comfort. Some of his confidential agents, taking advantage of his helpleſs ſituation, attempted to defraud him of his property—his enemies from time to time exerted their influence to contract the little liberties in which he was indulged after he had reſided ſome time in the Tower—and, to crown his misfortunes, the King deprived him of his manor of Sherborne, to glut the rapacity of the infamous Duke of Somerſet. To various interceſſions which were at different intervals made to James, on behalf of Sir Walter, that monarch turned a deaf ear—nor does he appear to have relented, notwithſtanding thoſe interceſſions were at length ſupported by the Queen, and his eldeſt ſon, Prince Henry*. That darling of the nation had conceived a ſtrong attachment to the perſecuted Knight, whoſe accompliſhments he appears to have eſtimated at their juſt value; and, in grateful return for whoſe inſtructions, he intended to have reſtored to him the manor of Sherborne, which he had prevailed on his father to purchaſe from Somerſet and beſtow upon himſelf. The Prince's death, however, prevented the accompliſhment of this munificent deſign; and on that much lamented event the eſtate in queſtion was reſtored to the rapacious favourite.

With Prince Henry died the expectations which Ralegh had begun to entertain of recovering his liberty. But the fall of the Duke of Somerſet, whoſe robbery of his property, of courſe, rendered him his moſt pertinacious enemy, revived his hopes; and a preſent of 1500l. ſeaſonably made to two kinſmen of the new minion, effected what could not be wrought by a ſenſe of juſtice, or by the impulſe of compaſſion. In conſequence of the mediation of Villiers, James conſented to the releaſe of Ralegh, who was accordingly liberated on the 17th of March, 1615.

During the term of his impriſonment, Sir Walter had maintained frequent communications with Guiana; and when, on his reſtoration to liberty, he found his fortunes ruined, a wiſh to retrieve them concurred with an honourable deſire to render ſome brilliant ſervice to his ſovereign, in prompting him to reviſit

* It appears from a letter of Ralegh's to Secretary Winwood, that the King of Denmark alſo ineffectually interceded in his behalf.

reviſit that land of imaginary wealth. He accordingly procured a commiſſion from the King, which bears the date of Auguſt 26, 1616. So great was the reputation of the Knight amongſt his countrymen, that his intentions of making a voyage to South America were no ſooner known, than adventurers eagerly crowded to his ſtandard, by whoſe aſſiſtance he was enabled to fit out fourteen veſſels of various deſcriptions. The commencement of the operations of this ſquadron were inauſpicious, and ill fortune attended the whole of its courſe. The time of its ſailing was protracted by various cauſes; and when it at length put to ſea it was compelled by ſtreſs of weather to take ſhelter in Cork harbour, where it was detained for upwards of a month. Its paſſage from Cape Verd to the American coaſt, which is uſually effected in fifteen or twenty days, occupied ſix weeks; and when the adventurers arrived at Guiana, they were worn down and diminiſhed in number by ſickneſs. Soon after he had caſt anchor, however, Ralegh ordered Keymis, his confidential agent, and ſecond in command, to ſail up the Oroonoko and explore a gold mine, which he had diſcovered, or which he imagined he had diſcovered, during their former voyage, and the poſſeſſing of which appears to have been the main, or indeed the ſole object of the expedition. Keymis accordingly proceeded with five ſhips to the place of his deſtination—but on his landing he was oppoſed by a conſiderable force of Spaniards. Having repelled theſe aſſailants, he purſued them to the town of St. Thomas, which had been lately erected by a Spaniſh colony, and, making an attack upon the place, he took it by aſſault, the inhabitants fleeing in a body into the woods. In the firſt onſet, however, Sir Walter Ralegh's eldeſt ſon was ſlain as he was animating the ſoldiers; and Keymis, diſpirited with this loſs, and apprehenſive that his paſſage to the mine would be effectually obſtructed by the fugitive garriſon of St. Thomas, who were favoured by the difficulties of the paſſes through the woods, after burning and pillaging the town, returned to the mouth of the Oroonoko. On his arrival there, Sir Walter, wrung with anguiſh at the loſs of his ſon, and at the failure of a plan on the ſucceſs of which he had ſtaked his reputation and the remnant of his fortune, reproved him, for his puſillanimity and miſconduct, in ſuch ſevere terms, that, in the deſpondency of his ſpirit, he retired to his cabin and ſhot himſelf. The grief and chagrin of Sir Walter on the contemplation of theſe melancholy events were aggravated by his diſcovering, on the peruſal of certain papers ſeized at the ſack of St. Thomas, that the moſt minute particulars of his plans, which he had in conſequence of a peremptory command ſubmitted to his ſovereign, had been communicated

nicated to the Spaniards. This act of treachery had been accompliſhed by the intrigues of Gondemar, the Spaniſh ambaſſador, who, taking advantage of the eagerneſs of James to procure a treaty of marriage between Prince Charles and the ſecond daughter of Spain, had acquired an almoſt abſolute aſcendancy in the Engliſh court. This aſcendancy he exerciſed to complete the deſtruction of Ralegh. Immediately upon the landing of that unfortunate adventurer at Plymouth, he was appriſed that the King had iſſued a proclamation declaratory of his deteſtation of the conduct of his expedition; and, as he was ſetting off for London in order to juſtify himſelf to his Majeſty, he was arreſted on the road. In theſe circumſtances, Sir Walter at firſt meditated an eſcape into France; but upon further conſideration he laid that project aſide, and proceeded on the road to London. In order, however, to gain time to arrange his defence, he counterfeited ſickneſs at Saliſbury, where he compoſed an apology for his voyage. His journey was, however, haſtened by a purſuivant, who arrived with a new warrant; in conſequence of which he was ſo much alarmed for his ſafety, that on his arrival in the metropolis he aſſumed a diſguiſe, and eluding, as he imagined, the vigilance of his keepers, he attempted to make his eſcape. In this tranſaction, however, he was the dupe of his own agents, who baſely betrayed him, and cauſed him to be arreſted in a boat below Woolwich. Immediately on his apprehenſion, he was recommitted to the Tower. The humble petitions which he now preſented to the King and the Duke of Buckingham, were of no avail. On the 25th of October he was brought to the bar of the King's Bench, at Weſtminſter, and the record of his conviction in 1603 being read, he was aſked what he could ſay for himſelf, why execution ſhould not be awarded againſt him. In reply to this interrogation, he pleaded that as his Majeſty had ſince his conviction granted him a commiſſion which even extended ſo far as to give him the power of life and death over his fellow ſubjects, the former judgment againſt him was virtually annulled. This plea was over-ruled, on the ground that a remiſſion of the puniſhment of treaſon cannot be preſumed upon implication; and as James had, at the time of Ralegh's liberation, refuſed to grant him a pardon in due form, nothing remained for him to do but to throw himſelf on the royal mercy; and the Chief Juſtice, after a ſhort addreſs, in which he appears to have been ſtudious to treat the priſoner with the utmoſt reſpect, granted execution againſt him. Ralegh ſpent the ſhort interval which occurred between his appearance at the King's Bench and his death, in preparing the heads of a juſtificatory ſpeech, and in compoſing a copy of

of verſes, the quaintneſs and ſtudied terms of which ſhould ſeem to indicate that his ingenuity was by no means impaired by the intruſion of either ſorrow or fear. About nine o'clock on the morning of the 29th of October, he was conducted to the ſcaffold erected in Old Palace Yard. On this trying occaſion he conducted himſelf with the utmoſt firmneſs and compoſure; and after addreſſing himſelf to the ſpectators at ſome length, in vindication of certain particulars of his conduct, which had been miſrepreſented and made the ſubject of obloquy, he cheerfully ſubmitted to the fatal ſtroke.

Thus fell Sir Walter Ralegh, a man in point of talents ſecond to none whoſe actions are recorded in the annals of Engliſh hiſtory. Uniting in his character the accompliſhments of the gentleman and the learning of the ſcholar, he was equally conſpicuous in arts and in arms. An honourable ambition incited him to diſtinguiſh himſelf in fighting the battles of his country. Before his enterpriſing ſpirit difficulties vaniſhed, and danger diſappeared. His fate was ſingularly cruel. After having been for a long ſeries of years a terror to the Spaniards, he was wrongfully accuſed of treacherouſly betraying to them the intereſts of his native land; and when a ſenſe of juſtice had induced his ſovereign to ſuſpend, for the ſpace of fifteen years, the puniſhment awarded againſt him in conſequence of an iniquitous conviction, he, at length, fell a ſacrifice to the reſentment of the rulers of that very nation whoſe cauſe he had been accuſed of treaſonably eſpouſing.

Of the works of Sir Walter, Mr. C. has given a catalogue, which compriſes not only ſuch as have been publiſhed, but many which ſtill remain in manuſcript. He has alſo ſucceſsfully vindicated the fame of his hero againſt the obſervations of Mr. Hume—and in his general eſtimate of his character, he evinces conſiderable candour, ſagacity, and diſcrimination. A large portion of his ſecond volume is occupied by an appendix, conſiſting of ſcarce pieces illuſtrative of Sir Walter's biography. This forms a very acceptable addition to the maſs of documents of which the greater part of this work conſiſts; and by the collection of which Mr. C. has, in our opinion, rendered a very important ſervice to thoſe who wiſh to become deeply acquainted with a moſt intereſting period of the Engliſh hiſtory.

ART.

ART. CXXIX. *Traité élémentaire de Minéralogie; ſuivant les principes du Profeſſeur Werner. Par A. J. M. Brochant, Ingénieur des Mines.* Vol. I. with a Plate. An 9. Vol. II. with the Atlas. An 11. 8vo. Villier, Paris.

WE have already, in our third volume, (p. 241) when giving our opinion of Profeſſor Jameſon's crude and miſerable attempt to naturalize the mineralogical ſyſtem of Werner in our language, expreſſed our diſſatisfaction at the great want of diſcrimination in that ſyſtem, reſpecting the ſpecies.

At the ſame time, we mentioned, with ſome degree of reſpect, the work at preſent before us. Since that time, we have beſtowed much care in examining this treatiſe by Brochant, and find no cauſe to retract our praiſes, ſo far as concerns the execution of the work; but as to the claſſification of the minerals, our objections, inſtead of yielding to a greater acquaintance with the ſyſtem, become ſtronger.

M. Brochant was led to the compilation of this work, by remarking the groſs miſtakes into which ſome of his countrymen had fallen, in conſequence of their not being acquainted with the German ſyſtem of mineralogy. He obſerves that the French are, with great juſtice, reproached on account of the little knowledge they have of foreign languages, and alſo for their ignorance in reſpect to the progreſs made in the ſciences by their neighbours. Notwithſtanding ſome French mineralogiſts, in the plenitude of their natural vanity, had criticiſed the ſyſtem of Werner, yet M. Brochant ſhews that this ſyſtem was no otherwiſe known there, than by mere catalogues of the names of the ſpecies, full of the groſſeſt blunders. The real intention of Werner's treatiſe on the external *characters* of minerals, was totally miſunderſtood, the French ſuppoſing the word *character* was uſed in the ſame ſenſe as in the other parts of natural hiſtory, whereas the German profeſſor deſigned only to give the explanation of the terms to be uſed in deſcribing foſſils by their external appearance.

Although the author avowedly adopts the ſyſtem of Werner, he takes care to inform his readers that he does not pretend to ſtand forth in defence of it, but, at the ſame time, he profeſſes himſelf equally averſe to criticiſe it. He founds this reverence for the ſyſtem on the great applauſe with which it has been received in Germany, rather than on the intrinſic merits which he perceives in it; at the ſame time, notwithſtanding his deſire to avoid making a compariſon of Werner's ſyſtem with that of any other mineralogiſt, he does not ſcruple to declare his opinion of the inferiority of the German mineralogiſts, in reſpect to the knowledge of the cryſtalline forms of ſubſtances;

ſubſtances; to which aſſertion, moſt perſons, we believe, who have beſtowed any attention on the ſubject, will readily aſſent.

Reſpecting the publication of this ſyſtem at the very ſame time that Hauy (of whom the author is proud to ſay he is a pupil) was publiſhing another, founded upon different principles, M. Brochant obſerves, that his principal deſign was to explain hiſtorically the principles and nomenclature of the German ſchool of mineralogy, ſo that the ſynonymous names of the two rival ſyſtems might be properly aſcertained; a point which he very properly conſiders as of the higheſt importance in mineralogy; and, we may add, in every other department of the knowledge of nature.

Of the groſs miſtakes that have ariſen from the imperfect knowledge which the French had of the ſynonymous names of minerals in the German and French languages, the author gives the following ſtriking examples:

"Un exemple des plus marquans que l'on peut en citer, eſt ce qui eſt arrivé relativement aux minéraux connus en France ſous les noms de *peridot* et de *chryſolithe*. Klaproth et Vauquelin avaient analyſé tous deux le peridot, l'un ſous le nom de *chryſolithe* qu'il porte depuis long-tems en Allemagne; l'autre ſous celui de *peridot:* on ne s'etait pas imaginé de comparer ces analyſes qui étaient aſſez conformes, parce qu'on ignorait que la chryſolithe des Allemands fût notre peridot; et il arriva même que Vauquelin, voulant vérifier l'analyſe de la chryſolithe de Klaproth, prit pour cela une pierre connue en France ſous ce nom, qu'il trouva avec etonnement compoſée de phoſphate calcaire; c'etait en effet cette eſpèce de phoſphate calcaire que Werner diſtingue de l'apatite, ſous le nom de *ſpargelſtein* ou pierre d'aſperge, et que Klaproth avait déjà analyſée depuis long-tems, ſans qu'on en ait eu connaiſſance en France. Ce n'a été que long-tems apres, et ſur des recherches que le citoyen Dolomieu fit à ce ſujet dans la minéralogie d' Emmerling, qu'on a enfin débrouillé cette confuſion."—(Vol. i. p. 9.)

The confuſion which happened in this inſtance, and others that might occur, are certainly a ſufficient juſtification of M. Brochant for beſtowing his time and labour in endeavouring to explain, ſo far as it was poſſible, the myſterious and incomprehenſible ſyſtem of the German profeſſor.

It is certain that the pains and attention of M. Brochant have not been beſtowed entirely in vain; for, as we mentioned in our review of Jameſon's Syſtem of Mineralogy, the work now before us is, without doubt, the moſt clear and conciſe view that has, as yet, been given of the Oryctognoſtic ſyſtem of Werner. Indeed we may ſay with juſtice, that the previous ſtudy of French mineralogy has certainly enabled the author to give, in many inſtances, a clearer view of the ſpecies, than

than could poſſibly have been given by any perſon who had acquired his knowledge by the German method only.

The confuſion that yet remains is only ſuch as is inſeparable, either from the principles on which the claſſification is founded, or the aberrations from thoſe principles, which have in many caſes taken place. Thus we are told that the genera are formed not indeed from the predominant principle, but from the characteriſing principle of the ſeveral ſpecies; yet, in ſome caſes, we find that certain ſpecies of minerals are arranged under a genus bearing the title of a principle which is ſo far from being the characteriſing or predominant principle of their compoſition, that it is not even contained in them. This is notoriouſly the caſe with Opal, which is placed in the argillaceous genus, although it appears, from the analyſis of Klaproth, that it contains no argile, but is a combination of ſilica and water. In like manner, we find diamond placed at the head of the claſs of earths; notwithſtanding it is probable that it contains no earth of any kind, but is itſelf one of the chemical principles of bodies, and belongs to the claſs of inflammables.

Nor can it here be ſaid that theſe bodies are arranged under theſe genera and claſſes, on account of their external habit being analogous to thoſe of the other ſpecies in the ſame genus or claſs; for, beſides that this is expreſsly contrary to the poſitive enunciation of the principles on which the ſyſtem is founded, we muſt alſo remark, that no detail of ſuch external habits is given with any of the ſuperior diviſions of the ſyſtem; which certainly ſhould have been done, had it been meant to rely on theſe external habits for the claſſification of minerals.

Independently, however, of this groſs aberration from the fundamental principles of the ſcience, a ſtill greater fault exiſts in reſpect to the indeterminate idea which Werner forms of a ſpecies. This fault has been repeatedly urged againſt his ſyſtem; and we know he is himſelf ſo conſcious of it, that, whenever it is mentioned to him, he endeavours to elude the conſideration of the ſubject, and betrays a conſiderable degree of impatience. In this reſpect, the ſyſtem of Hauy, ſo far as it goes, poſſeſſes a great advantage over that of the German author. In the French ſyſtem, the idea of a mineral ſpecies is confined within certain bounds, and no more doubt can take place whether a body is to be eſteemed as a diſtinct ſpecies, or as a variety of ſome other mineral, than in organic bodies; but, in the claſſification of Werner, ſuch is the laxity of his principles in reſpect to this point, (although of the moſt important nature) that no certainty whatever can be obtained.

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It can only be ſaid, in general terms, that the number of ſpecies cannot be leſs than the number of minerals which are compoſed of the ſame elements in nearly the ſame proportions; but it may be indefinitely greater, for if any mineral, although compoſed of the ſame elements in nearly the ſame proportions, is liable to great variations in its external appearance, and theſe variations will admit of being reduced to certain claſſes, each of theſe claſſes will form, according to Werner, ſeparate ſpecies. Thus carbonate of lime, being one of the moſt polymorphous minerals, is divided into no leſs than eleven ſpecies. As theſe variations have however no definable limits, it is plain that their number muſt depend upon the progreſs of knowledge, and the richneſs of a perſon's cabinet; hence that number will conſtantly be in a ſtate of incertainty. To this may be added, that as the diſtinction of ſpecies is founded more upon the external appearance of minerals, together with a few ſimple chemical experiments, than on a regular analyſis or accurate examination of their chemical and phyſical characters, ſo it has happened in the caſe of Zeolite, that Werner has crowded into one ſpecies all thoſe minerals which Hauy, from a different mode of examination, has judged to form no leſs than four ſpecies.

M. Brochant has purſued the ſteps of Widenmann, and endeavoured, as much as poſſible, to give a conſiſtent form to the crude and vague ideas of Werner, by pointing out what he conceives to be the diſtinctive marks of the different ſubordinate diviſions; but, at the ſame time, he has ſcrupulouſly adhered to the claſſification of Werner himſelf, and flung into the notes, the improvements which Widenmann and others have propoſed; or which the author, profiting by the leſſons of Hauy, is led to imagine would contribute to the advancement of the ſcience. He has alſo inſerted, in an appendix, all the new diſcovered minerals, which forms a valuable addition to his work.

The *Traité des roches*, which is annexed, is principally drawn up from the communications of M. Daubuiſſon, a pupil of Werner's; as, in reſpect to this part of the mineralogy, the writings of the German mineralogiſts were exceedingly erroneous: prepoſſeſſed with the idea that Werner meant here to treat of compound minerals, they totally loſt ſight of his real intentions. At the ſame time, however, that Brochant was taking pains to ſhew us that Werner conſiders, under this head (agreeable to the literal meaning of the German word "gebirgſarten,") the various ſyſtems, as it were, of ſtrata of which the globe is compoſed, without any regard to the ſimplicity or compoſition of the ſeveral ſtrata of which each ſyſ-

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tem is compoſed, we think that M. Brochant has been very unfortunate in making uſe of the word *roche*, which, like ſaxum in Latin, has, at leaſt of late, been conſtantly uſed for thoſe mixed minerals which form ſolid ſtrata in the earth.

It is only in the fifth claſs, viz. "*Roches volcaniques*," that M. Brochant departs from the claſſification of Werner; to which ſtep he was led from the acknowledged defect of the ſyſtem in this particular; on account of Werner having ſtudiouſly avoided giving any deciſive opinion relating to theſe bodies, as he had not viſited any volcanic countries. Dolomieu, having particularly attended to the ſtudy of volcanoes, is choſen by M. Brochant for his guide; ſuppreſſing, however, the fifth diviſion of Dolomieu's arrangement, as that did not enter within the limits of Brochant's plan.

After the extenſive extracts we gave in our review of Jameſon's mineralogy, it is needleſs to exhibit any more of the tedious prolixity of the Wernerian ſchool; we think it only neceſſary to obſerve, in juſtice to the French author, that his work is not defaced with thoſe barbariſms which ſo completely diſguſted us in the work of the Scottiſh profeſſor; but that he has tranſlated the terms of the German mineralogiſts with as little violence as poſſible to the analogies of the French Language.

ART. CXXX. *Sermons. By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford.* The ſecond Edition, with conſiderable Additions. Two Volumes, 12mo. Longman and Rees, London; Manners and Miller, Edinburgh. 1801.

THE ſermons contained in theſe two ſmall volumes are, in number, fourteen, of which the titles and texts are as follows:—"I. On the love of our country: Pſ. cxxxvii. 1.—II. On ſcepticiſm: Pſ. xxxi. 20.—III. The poor Magdalene: Luke vii. 48.—IV. On the prediſpoſing cauſes to the reception of republican opinions: Pſ. vii. 14.—V. Upon the beſt mode of charity: Deut. xv. 11.—VI. On the converſion of St. Paul: Acts ix. 20, 21.—VII. On the effects which Chriſtianity ought to produce upon manners: Gal. v. 25.—VIII. On the pride of birth: Iſa. xix. 11.—IX. On the union of innocence and wiſdom: Matth. x. 16.—X. A farewell ſermon to a country pariſh: Prov. iv. 13.—XI. On vanity: Eccles. i. 14.—XII. On the treatment of ſervants: Coll. iv. 1.—XIII. On men of the world: Rom. xii. 2.—XIV. For the Swiſs: Iſa. xxxiv. 3."

On the whole, we have been much pleaſed with theſe diſcourſes, which are evidently the production of an elegant, and,

what is better, of a well-principled mind. We do not, indeed, always agree with Mr. Smith in matters either of taſte or of opinion; for we think that his taſte is not always correct, and that his opinions are not always well founded. It cannot be ſaid that he communicates much inſtruction; his apparent object being rather to enforce known truths and duties, than to open new ſources whether of ſpeculative or of practical wiſdom. But what he has undertaken to do, he has, in general, done well. His perſuaſives to virtue and diſſuaſives from vice are urged with conſiderable animation and effect.

Mr. Smith ſeems afraid that his readers ſhould meaſure the merit of his ſermons by an erroneous ſtandard, in conformity to which they were not compoſed. On this ſubject it is fair to quote his obſervations. The preface to his ſecond volume commences thus:

"He who publiſhes ſermons ſhould explain whether he publiſhes ſpeeches, or eſſays, or what it is he does publiſh; for metaphyſical diſſertations, theological polemics, ſcripture criticiſm, hiſtorical diſquiſition, and moral and religious doctrine and exhortation, are all included under the appellation of ſermons. Now every work ſhould be tried by the intentions with which it was written. A moral ſermon, delivered before a mixed audience of both ſexes, would be very bad if it contained a profound analyſis of human motives and actions; and ſuch an analyſis ſhould never be attempted before a mixed audience, becauſe a continued attention to a difficult ſubject is a very rare quality, which the habits of the maſs of mankind can never lead them to acquire. Before ſuch an audience all theſe ſermons were delivered, and whoever does me the honour of judging of them all, will, I hope, do me the juſtice of judging them with relation to this circumſtance."

We have no inclination to cavil when we ſay that this requeſt of our author is ſo expreſſed, that we feel ſome difficulty in knowing how to comply with it. If it be, as Mr. Smith alleges, neceſſary that "he who publiſhes ſermons ſhould explain what it is he does publiſh," it is, ſurely, proper that the explanation ſhould be full and explicit. But Mr. Smith's explanation, in our humble opinion, leaves us juſt where we were. We gather nothing directly from it, except that his ſermons were "delivered before a mixed audience:" a circumſtance ſo deſcriptive of ſermons in general, that it is not eaſy to conceive why Mr. Smith ſhould point it out as peculiarly characteriſtic of his own. Indirectly, however, he appears to intimate that his diſcourſes were intended to be plain and popular, accommodated to the capacity of an ordinary congregation. Of *learned* ſermons he very clearly expreſſes his diſapprobation; and to a certain extent we are willing to

concur with him. We do not think that abſtruſe and deep diſquiſitions are well fitted for the pulpit. The end of all ſpeaking is to be underſtood; and the end of preaching is the edification of the people in ſound religious and moral improvement. We are not, however, therefore of opinion that a preacher ſhould avoid the diſcuſſion of topics which are ſomewhat above the actual attainments which may be expected in the majority of his hearers. Between the intricacies of metaphyſical ſubtilty and the empty froth of common-place declamation, there are gradations innumerable. Scripture criticiſm, we conceive, may be very properly introduced into a ſermon. We would not, indeed, imitate the pedantic preachers of a former age, who interlarded their diſcourſes with Latin, Greek, and Hebrew; but to ſettle the meaning of a diſputed text of Scripture is often important, and may frequently be done with little expenſe, either of labour to the ſpeaker, or of attention to the hearer. Thoſe who know, as every divine muſt do, what pernicious doctrines have been built on wrong interpretations of Scripture, will conſider right and judicious interpretation as one of the moſt decided duties which a paſtor owes to his flock. Mankind are, at all times, ſufficiently prone to obey the impulſe of intereſt or of paſſion; but when they learn, as too many have unfortunately done, to extract a ſyſtem of groſs immorality from the Scriptures themſelves, their caſe is almoſt hopeleſs. As Scripture criticiſm, therefore, will never be deſpiſed by a well-informed divine, ſo it never can be ſafely neglected by a conſcientious one. Nor will ſuch a divine be by any means inattentive to theological polemics. He might wiſh, indeed, to avoid ſuch unpleaſant and thorny diſcuſſions: but, while notions the moſt extravagant and impious are by ſectaries, both without and within the Church, aſſiduouſly inculcated as the marrow of Chriſtianity, he muſt labour to protect thoſe committed to his care, from their poiſonous influence; and this, it is evident, cannot be done, without explaining and placing in a very ſtrong light the points in controverſy. In ſhort, we apprehend that Mr. Smith is diſpoſed to confine the province of pulpit eloquence within much too narrow bounds.

But the preface to Mr. Smith's ſecond volume demands ſome farther notice. He obſerves, that, though the clergy have at all times complained of the decay of piety, there never was ſuch foundation for theſe complaints as at preſent. In London, he thinks, ſeven-tenths of the people hardly ever enter a place of worſhip. "In the country villages," he ſays, "half the people do not go to church at all; and almoſt all,

with the exception of the ſick and old, are in a ſtate of wretched ignorance and indifference, with regard to all religious opinions whatever." (p. viii.) This repreſentation is perhaps too true, though part of it we do not thoroughly underſtand. That old age and ſickneſs ſhould render men leſs indifferent to religion, may be eaſily conceived; but how either ſhould be a remedy for *ignorance*, is not ſo obvious. Theſe ſeaſons are certainly very unfavourable for acquiring knowledge of any kind. But the author's great object is to inveſtigate the cauſes which have thus contributed to thin our churches, as preparatory of courſe to ſuggeſting the means by which theſe cauſes may be counteracted.

It was not, we confeſs, without much ſurpriſe, that we found the deſertion of our churches aſcribed, in the firſt place, to the *length of our ſervice*. "That the attention," ſays Mr. Smith, "of the greater part of our audience *can* [could] be kept up, through many repetitions, in a ſervice that laſts an hour and a half, or an hour and three quarters, is as much to be wiſhed as it is to be little expected." (p. x.) This deſpicable cant might be expected from thoſe enthuſiaſts who, deſpiſing the ſober devotions of a liturgy, love to court popularity by an oſtentatious diſplay of their *gift of prayer;* but it comes with a very bad grace indeed from a regular miniſter of the Church of England. Where the author finds the *many repetitions* in our incomparable ſervice, we know not; but he is poſitive that the too great length of it produces very bad effects. "By attempting," he obſerves, "to keep up the fervour of devotion for ſo long a time, we have thinned our churches, and driven away thoſe fluctuating, luke-warm Chriſtians, who will always out-number the zealous and devout, and whom it ſhould be our firſt object to animate, allure, and fix." (p. xi.) The inference from this obſervation is, that religion would gain by ſhortening our public ſervice. On this ſubject, we have very ſerious doubts; or rather, we are fully convinced that the remedy would be worſe than the diſeaſe. Where a real ſenſe of religion exiſts, the ſervice will not be thought too long; and if we are to accommodate it to the taſte of thoſe who hate religious worſhip of every kind, we beg to know at what point our improvements are to ſtop. Mr. Smith well knows that, in former times, our public aſſemblies were numerouſly attended, without any acculation of tedious dulneſs being brought againſt the Liturgy. If the caſe be now different, the ſolution is, that a decay of piety has produced this accuſation, and not that the tedious dulneſs of the Liturgy has produced a decay of piety. Let the ſpirit of religion again revive, and there will be no complaints that

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the public worſhip is wearifome. But if Mr. Smith is to curtail the ſervice till it ſuit every "fluctuating, luke-warm Chriſtian," he will very ſoon be left with no ſervice at all; he might with equal wiſdom propoſe to new-model our civil conſtitution, till it met the approbation of every rogue and vagabond in the kingdom.

In accounting for the low ſtate of religion among us, Mr. Smith paſſes ſome gentle ſtrictures on the conduct of his brethren of the clergy. He allows that they are, "upon the whole, a very learned, pious, moral, and decent body of men;"—but they are not, he adds, "very remarkable for profeſſional activity; and when they have diſcharged the formal and exacted duties of religion, are not very forward, by gratuitous inſpection and remonſtrance, to keep alive and diffuſe a due ſenſe of religion in their pariſhioners." (p. xii.) That in ſuch a numerous body of men, as the Engliſh parochial clergy, very different degrees of activity and zeal are to be obſerved, will be eaſily believed; but we truſt that the neglect which is here inſinuated, attaches to few. In truth, however, we cannot but remark that a general accuſation of this nature is neither generous nor juſt. No conſequence can be fairly deduced from it; and it has, we are ſorry to ſay, the appearance of arrogating praiſe for the poſſeſſion of that excellence which is thus denied to others. But the great cauſe, in Mr. Smith's opinion, why our places of worſhip are ſo ill frequented, is *the low ſtate of pulpit eloquence*. "Preaching has become," he informs us, "a bye-word for long and dull converſation of any kind; and whoever wiſhes to imply, in any piece of writing, the abſence of every thing agreeable and inviting, calls it a ſermon." (p. xiii.)

Mr. Smith, very evidently taking it for granted that this ſenſeleſs jargon is founded in truth, very coolly proceeds to enumerate the cauſes to which it owes its birth. "One reaſon for this," he ſays, "is the bad choice of ſubjects for the pulpit." To this and ſome other of our author's reaſons, we ſhall preſently advert; but a better reaſon, we conceive, than any of them might be given for that contemptuous language in which ſermons are often ſpoken of. By thoſe who are averſe from learning their duty, we are not to expect that their teacher or his leſſons will be mentioned in terms of the warmeſt reſpect; and the ſame diſlike to religious ſubjects, which makes the Liturgy tedious, will make ſermons dull. But if Mr. Smith be really of opinion that the ſermons of the Engliſh divines are in general properly characterized, by being called "long and dull" compoſitions, devoid of "every thing agreeable and inviting," we can only ſay that we are not pre-

pared to adopt his sentiment. With regard to the sermons of the present day, we are told by Mr. Smith himself, that "the clergy are allowed about twenty-six hours every year for the instruction of their fellow-creatures." (p. xiii.) This aggregate, as nearly as we can compute, distributed among the fifty-two Sundays of the year, to which must be added, Christmas and Good Friday, assigns something less than *half an hour* for every sermon. Such sermon cannot be unreasonably *long*. As to *dulness*, it is a quality merely relative to temper and taste. With many persons, every thing serious is dull; but if any one were to assert in our hearing, that dulness is the distinctive character of English sermons, we should be tempted to conceive no very high idea of his judgment any more than of his piety. The discourses of our English divines are not, to be sure, for the most part, flowery harangues intended for the moment to please the ear, though fitted to produce no lasting effect. They consist not of mere whipt cream and syllabub, but of solid, wholesome, and substantial food. And, accordingly, we need not observe to Mr. Smith, that the publications of the English clergy exhibit a great and valuable collection of such excellent religious and moral discourses, as, for sound information, correct composition, and manly eloquence, are not to be paralleled by the combined productions of all the other churches of Christendom.

Our author, however, again recurs to "critical explanations of difficult passages of Scripture, dissertations on the doctrinal and mysterious points of religion, learned investigations of the meaning and accomplishment of prophecies." These, he says, do well for publication; but the short time allowed the clergy, he thinks, "had better be employed on practical subjects, in explaining and enforcing that conduct which the spirit of Christianity requires, and which mere worldly happiness commonly coincides to recommend." (p. xiv.)

We are somewhat at a loss to account for the earnestness with which our author endeavours, apparently at least, to banish all subjects of instruction from the pulpit. That every sermon ought to be practical, is certainly true; for good practice is the ultimate end of preaching: but we have no conception that those discourses will ever do much good which are not, through the understanding, directed to the heart. Neither do we believe that a greater proportion of time is allotted to the topics which Mr. Smith excepts against, than they can fairly claim. The truth is, that it is not every clergyman who is either qualified or inclined to preach upon them. Our author's zeal, therefore, seems rather thrown away.

away. But he would not ſurely affirm, that, from ſermons on ſuch ſubjects, no uſeful practical conſequences can flow. Does he think it of no importance that the people ſhould have right notions of the doctrinal points of religion? Or does he think that erroneous notions on theſe points have no unfavourable influence on practice? The people themſelves judge more correctly; and ſuch of them as have any reliſh for preaching, expect to be inſtructed as well as entertained: they love to hear ſomething which, in their own expreſſive phraſe, "they can carry away." To ſpeak our minds with frankneſs, Mr. Smith, we think, has formed a moſt miſtaken theory with regard to preaching, and the topics which ought to be diſcuſſed in the pulpit. We ſhall, therefore, make no apology for recommending to his attention the following directions, addreſſed by a learned profeſſor of divinity to the pupils attending his lectures. The Profeſſor's ideas of Chriſtian preaching are certainly very different from Mr. Smith's; but they appear to us replete with the moſt thorough good ſenſe.

"The counſels which I offer with regard to the choice of the ſubjects of preaching, are very ſhort and general; becauſe it appears to me that there is a fitneſs in diſcourſing occaſionally upon all the different kinds of ſubjects which the Bible ſuggeſts; and that the variety to be found there is one of the means by which that divine book is admirably calculated to promote the great ends for which it was given. The peculiar doctrines of Chriſtianity, the precepts, the examples, the remarks upon the conduct of life, the hiſtories, the parables—all theſe parts of Scripture may be brought forward with much edification, provided the purpoſes of preaching be always kept in view. It ought never to be forgotten that the preaching of the word is one of the means which the Spirit of God employs to render the inſtructions and motives of the Goſpel effectual in producing the character without which men cannot be ſaved. The moſt doctrinal ſermon, therefore, ought to point towards good conduct; and the moſt practical ſermon ought to have ſome reference to the doctrines of the Goſpel. To dwell merely upon the truths which Jeſus revealed, and to omit a full and clear ſtatement of their practical tendency, is to forget the ſolemn charge which Paul gives, through Titus, to every miniſter of the Goſpel: 'This is a faithful ſaying, and theſe things I will that thou conſtantly affirm, that they which have believed in God be careful to maintain good works.' To deliver from the pulpit ſuch moral eſſays as may be found in the writings of an enlightened heathen, is to neglect that winning, impreſſive, manner of preaching morality, which is to be learned in the ſchool of Chriſt. *The moſt evangelical, the moſt uſeful, and the moſt*

acceptable kind of preaching, is that in which doctrine and practice are skilfully blended, in which morality is grounded upon faith, and the native influence of the Revelation of God, in cherishing the virtue of all who receive it, is illustrated and applied." (Hill's *Theolog. Instit.* pp. 351—353.)

After quoting these excellent observations with applause, we need hardly say that we agree with Mr. Smith in reprobating the unmeaning distinction which enthusiasts and hypocrites attempt to set up "between moral and religious subjects of discourse;" for every *moral* subject must, as he rightly infers, be a *Christian* subject. But we see not how this distinction is a proof of *the low state of pulpit eloquence* among us, nor how it can be insinuated that the clergy, by adopting it, have contributed to the melancholy desertion of our churches. If our Calvinistic true Churchmen and Methodists are to be believed, our churches are empty, because the established clergy reject this distinction. These fanatics allege that our people fly in crowds from their parish churches, because their pastors do not preach the Gospel. The nonsensical rant by which they are attracted is indeed contemptible. But let not abhorrence of such nonsensical rant drive the clergy into the opposite extreme. Their duty is faithfully and honestly to declare the whole counsel of God; and they ought not, in order to avoid the imputation of preaching evangelically, to ape, as their enemies sometimes accuse them of doing, the mere moral lectures of Epictetus and Seneca. Evangelical preaching, rightly understood, is the only proper kind of preaching; and though wild enthusiasts, without learning or sense, have made a stalking horse of the phrase, yet a man of sound judgment and settled principle will not be frightened from the performance of his duty by the sound of a term. He will keep at the utmost distance from the vortex of fanatical jargon and extravagance; but he will never forget that one principal part of his high office is *to preach the Gospel*. Our author's next paragraph appears to us not a little extraordinary.

"There is," he says, "a bad taste in the language of sermons, evinced by a constant repetition of the same scriptural phrases, which perhaps were used with great judgment two hundred years ago, but are now become so trite, that they may, without any great detriment, be exchanged for others. *Putting off the old man and putting on the new man—The one thing needful—The Lord hath set up his candlestick—The armour of righteousness, &c. &c. &c. &c. &c. &c. &c.* The Sacred Scriptures are surely abundant enough to afford us the same ideas with some novelty of language: we can never be driven from the penury of those writings, to wear and fritter their holy language into a perfect cant, which passes through the ear without leaving any impression, but that of ridicule or disgust." (pp. xvii.-xix.)

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We are greatly puzzled, we muſt confeſs, to know preciſely in what ſenſe this paſſage is to be underſtood. We are unwilling to ſuppoſe that Mr. Smith conſiders the language of Scripture as vulgar and low, unſuitable to the high refinement and elegance of the preſent day. Yet, what other reaſon can be conceived why thoſe phraſes ſhould now be improperly employed, which "were uſed with great judgment two hundred years ago?" There are, indeed, numberleſs quacks in divinity, illiterate, impudent, and noiſy; who, like other quacks, by the help of certain technical terms, which they have taken the pains to learn by rote, contrive to impoſe on the ignorant crowd. Theſe deſpicable, ſelf-commiſſioned teachers, who "leap from the ſhop-board into the pulpit," pretend, like Apollos, to be "mighty in the Scriptures;" their acquaintance with which is generally proved by accumulating quotations quite foreign to the ſubject. Their harangues may, therefore, be juſtly deſcribed as a "perfect cant, which paſſes through the ear without leaving," at leaſt with a man of ſenſe, "any impreſſion but that of ridicule and diſguſt." Mr. Smith, however, ſeems wholly to diſapprove the introduction of Scripture phraſeology in ſermons, and to wiſh that the ſame ideas ſhould be expreſſed in different words. If this be his meaning, we muſt take the liberty to ſay, that in our opinion, it does him no credit, either as a well-inſtructed divine, or as a man of taſte. All ſciences have their own appropriate language; and the language of Scripture is, of courſe, the appropriate language of theology. What notion would Mr. Smith entertain of a teacher of geometry, who ſhould preface his lectures on the Elements of Euclid, with this addreſs to his pupils—"Gentlemen, there is a bad taſte in the language of geometry, evinced by a conſtant repetition of the ſame phraſes employed by Euclid, which perhaps were uſed with great judgment two thouſand years ago, but are now become ſo trite, that they may, without any great detriment, be exchanged for others." Would not Mr. Smith very readily ſet down ſuch a teacher as this for an arrant coxcomb?

Beſides, quotations from Scripture are *the proofs* which a preacher produces of the ſoundneſs of his doctrine. In this view, the words themſelves muſt be given, however the ſpeaker may afterwards think fit to give his own interpretation of them. The books of Scripture are to the divine, what acts of parliament are to the lawyer, inconteſtible authority for what he advances. But to ſerve this purpoſe, they muſt be cited exactly. What attention would any court pay to a barriſter, who, inſtead of giving the words of a ſtatute, ſhould demand

demand a ſentence on the mere authority of his own conſtruction of it? In ſo important a light will the judicious quotation of Scripture be regarded by every divine who is anxious that his hearers ſhould be thoroughly inſtructed in the genuine principles of the Chriſtian religion. On this ſubject, conſidered as a matter of taſte, our ideas are as different as poſſible from thoſe which our author ſeems to have adopted. While any reſpect for religion remains among us, the language of Scripture can never be vulgar or trite. In ſermons, it is peculiarly in its place, and, when properly introduced, confers on them a dignity which the prettineſs of modern faſhionable phraſeology affects in vain. Till our churches, indeed, are totally deſerted, and public worſhip aboliſhed amongſt us, the language of our Bible and Book of Common Prayer will continue to be what they long have been, the pureſt ſtandards of the Engliſh tongue. Inaccuracies there are, undoubtedly, in both; but, as ſpecimens of genuine Engliſh compoſition, they are in truth incomparable: and although ſince the period of their publication our ſpeech has unqueſtionably become more correct, it has yet, we believe in an equal degree, become leſs idiomatical. But even the venerable antiquity of Scriptural phraſeology is particularly in uniſon with the tone of a grave diſcourſe from the pulpit, embracing the deareſt intereſts of man; and accordingly, our moſt impreſſive preachers are thoſe who have employed the language of Scripture with the greateſt ſkill. We ſhould not think of mentioning to Mr. Smith, as a model, the great Dr. Clarke, whom Johnſon called "the beſt *textuary* that ever wrote;" becauſe, from the tenor of Mr. Smith's preface, we ſuſpect that he deems that learned divine entitled to no great praiſe. But he would not, we preſume, refuſe the character of elegant preachers to Seed and Secker, to Sherlock and Tottie, to Atterbury and Porteus. Yet much of the beauties of theſe eminent writers is derived from their uſe of the language of Scripture. But as on this point, which we think of great moment, we have preſumed to depart ſo widely from the ſentiments of Mr. Smith, we ſhall hope to be forgiven for producing, in ſupport of our own opinion, the words of an author, who, on the preſent queſtion, is certainly entitled to high conſideration on a double account, both as a good judge of the principles of taſte in general, and as the writer of ſermons as popular as any in the Engliſh language.

"The language of Sacred Scripture," ſays Dr. Blair, "properly employed, is a great ornament to ſermons. It may be employed either in the way of quotation or alluſion. Direct quotations brought from Scripture in order to ſupport what the preacher inculcates, both give authority to his doctrine, and

and render his discourse more solemn and venerable. Allusions to remarkable passages, or expressions of Scripture, when introduced with propriety, have generally a pleasing effect. They afford the preacher a fund of metaphorical expression, which no other composition enjoys, and by means of which he can vary and enliven his style. But he must take care that any such allusions be natural and easy; for if they be forced, they approach to the nature of conceits." (Lect. xxix. on the Eloq. of the Pulpit.)

Mr. Smith expatiates, with great fluency of language, on "the extremely ungraceful manner in which sermons are delivered," as another cause of their unpopularity. But his sketch on this subject is a caricature and not a picture. "A clergyman clings," he says, "to his velvet cushion with either hand, keeps his eye rivetted upon his book, speaks of the ecstasies of joy and fear with a voice and a face which indicate neither, and pinions his body and soul into the same attitude of limb and thought, for fear of being called theatrical and affected." (pp. xix.-xx.) In our opinion, this fear is a proof of sound judgment and sense; for, of all disgusting objects, unquestionably, the most disgusting is a merry-andrew in the pulpit. The topics there discussed are, or ought to be, beyond all comparison, the most important which can claim the notice of rational beings. From him who speaks to us in the name of our Maker, on subjects which involve our happiness or misery to all eternity, we expect a manner corresponding to the dignity of the message which he is commissioned to deliver. Of such a manner, the appropriate ornaments are earnestness, energy, gravity, grace; and nothing, surely, can be more incongruous than a preacher inculcating the great duties of morality, or denouncing the wrath of God against sin, with the air and gestures of a player or a mountebank. We never had the happiness to witness the graceful delivery of Mr. Smith; but his manner, we doubt not, is very unlike the description which he gives of the generality of his brethren. "If," he says, "by mischance, the clergyman's hand slip from its orthodox gripe of the velvet, he draws it back as from liquid brimstone, *or the caustic iron of the law*, and atones for this indecorum by fresh inflexibility and more rigorous sameness." (p. xx.) Mr. Smith must have been remarkably unfortunate in the specimens of pulpit orators whom he has seen, since he gives this as a general representation of the manner exhibited by the English clergy. Speaking of himself and his brethren, he asks, "From what possible perversion of common sense are we all to look like *field-preachers in Zembla, holy lumps of ice, numbed into quiescence and stagnation, and mumbling?*" (p. xxii.)

(p. xxii.) To this queſtion we cannot return an anſwer, becauſe we do not comprehend it any more than we do what our author intends (p. xxvi.) by a "*reſurrection of ſouls*," or how "*fleſp* can be looked on as the moſt convenient *vehicle* of good ſenſe." (p. xxvii.) The author, however, is "not entirely without hope, that the time may come, when energy in the pulpit will be no longer conſidered as a mark of ſuperficial underſtanding." (Ibid.) We know not when it was ever conſidered ſo; but we muſt ſeriouſly proteſt againſt what ſeems to be the ultimate objects of this part of the ingenious author's preface, the adoption, by our clergy, either of the theatrical action of a player, or of the frantic fervour of an itinerant Methodiſt.

Mr. Smith deſcends to very minute mechanical cauſes of the emptineſs of our churches. In the obſervations which follow, we believe that there is truth; but Mr. Smith's "combination of *aræ et foci*" is not the "old combination," and is indeed a very humble conceit or pun.

"I am convinced we ſhould do no great injury to the cauſe of religion, if we remembered the old combination of *aræ et foci*, and kept our churches a little warmer. An experienced clergyman can pretty well eſtimate the number of his audience by the indications of a ſenſible thermometer. The ſame blighting wind chills piety, which is fatal to vegetable life; yet our power of encountering weather varies with the object of our hardihood: we are very Scythians when pleaſure is concerned, and Sybarites when the bell ſummons us to church." (pp. xxviii.-xxix.)

Having very freely expreſſed our opinion of the author's preface, of which the general tenor appears to us extremely objectionable, we cannot in juſtice omit a paſſage which diſplays, we think, much good ſenſe and knowledge of human nature. The ſentiment, indeed, will not meet with approbation, either from the gloomy fanatic, or from the preſuming enthuſiaſt. It may even bring on Mr. Smith, who advances, and on us who adopt it, the imputation of attachment to Popery; but, while we juſtly admire the moderation and prudence which directed our own reformers to the golden mean, we are perſuaded that a childiſh fear of Popery has in ſome other churches ſtripped religious worſhip of a very engaging part of its dreſs.

"No reflecting man can ever wiſh to adulterate manly piety (the parent of all that is good in the world), with mummery and parade. But we are ſtrange, very ſtrange creatures; and it is better, perhaps, not to place too much confidence in our reaſon alone. If any thing, there is perhaps too little of pomp and ceremony in our

our worſhip, inſtead of too much. We quarrelled with the Roman Catholic Church in a great hurry, and a great paſſion, and, furious with ſpleen, clothed ourſelves with ſackcloth, becauſe ſhe was habited in brocade; ruſhing, like children, from one extreme to another, and blind to all medium between complication and barrenneſs, formality and neglect. I am very glad to find [that] we are calling in, more and more, the aid of muſic to our ſervice. In London, where it can be commanded, good muſic has a prodigious effect in filling a church; organs have been put up in various churches in the country, and, as I have been informed, with the beſt poſſible effect. Of what value, it may be aſked, are auditors, who come there from ſuch motives? But our firſt buſineſs ſeems to be, to bring them there from any motive, which is not undignified and ridiculous, and then to keep them there from a good one: Thoſe who come for pleaſure may remain for prayer." (pp. xxix.-xxxi.)

It will be expected that we give ſome extracts from Mr. Smith's diſcourſes. The two firſt, which are taken from Sermon IV. afford favourable ſpecimens both of juſt thinking and of animated ſtyle.

"It has often been ſaid, that the pulpit ought not to be the vehicle of politics. If by politics *is* [are] meant the ſubordinate queſtions of politics, domeſtic and foreign arrangements, and that ſcience of the ſtreets which every ſilly man pretends to know by intuition, unqueſtionably with theſe follies the pulpit is wholly unconcerned; but when the preference between forms of government ſwells into a great moral and religious queſtion; when the horrible criſis of the times is ſuch, that a few more years may arm every needy murderer, and every metaphyſical fanatic, with weapons and with theories, and the dreadful work of ſlaughter and legiſlation may begin; is this no theme for the pulpit? Are individual and minute queſtions in morals to be diſcuſſed in this place; and the great and parent queſtion, whether morality and religion ſhall exiſt in any ſhape, and under any modification, to be paſſed over? Shall we ſtop to cry out on leſſer evils, when every holy barrier is burſt, when all the chains of paſſion are ſnapt in ſunder, when every foul vice has broken from the tombs of hell, and ſtalks over the earth in the broad face of noon?" (Vol. i. pp. 105.-107.)

"It would ſeem alſo, that the ſcience of government is an unappropriated region in the univerſe of knowledge. Thoſe ſciences with which the paſſions can never interfere are conſidered to be attainable only by ſtudy and by reflection; while there are not many young men who doubt of their ability to make a conſtitution, or to govern a kingdom. At the ſame time, there cannot perhaps be a more decided proof of ſuperficial underſtanding, than the depreciation of thoſe difficulties which are inſeparable from the ſcience of government. To know well the local and the natural man; to track the ſilent march of human affairs; to ſeize with happy intuition on thoſe great laws which regulate the proſperity

perity of empires; to reconcile principles to circumſtances, and be no wiſer than the times will permit; to anticipate the effects of every ſpeculation upon the entangled relations and aukward complexity of real life; and to follow out the magnificent theorems of the ſenate to the daily comforts of the cottage; *is a taſk* [are taſks] which they will fear moſt who know *it* [them] beſt; *a taſk* [taſks] in which the great and the good have failed, and which it is not only wiſe, but pious and juſt, in common men to avoid." (pp. 120—122.)

The following reflections from Sermon V. we would earneſtly recommend to the attention of thoſe readers of ſentimental novels, (and they are, we are afraid, a very numerous band), who pride themſelves in their moral ſenſibility, merely becauſe they are diſpoſed to weep at a well-told tale of fictitious woe.

"Mankind can never be too ſtrongly or too frequently cautioned againſt ſelf-deception. If a ſtate of vice be a ſtate of miſery, a ſtate of vice of which we are ignorant is doubly ſo, from the increaſed probability of its duration. It is ſurpriſing how many men are cheated, by ſlighty ſentiments of humanity, into a belief that they are humane; how frequently charitable words are miſtaken for charitable deeds, and a beautiful picture of miſery for an effectual relief of it. There are many who have tears for the chaſte and claſſical ſorrow of the ſtage, who have never ſubmitted to go into the poor man's cottage, to hear his tedious narrative, and to come cloſe at hand with poverty and its diſmal and diſguſting attendants. Pure moral miſery, wrought up into an artful tale, is a luxurious banquet to the refined mind, which would turn away from the groſs unhappineſs of real life, where the low and the ludicrous are mingled with the ſad, where our delicacy is offended, while our feelings are rouſed, and we are reminded, not only of the misfortunes, but of the infirmities of man."

"A ſtate of delicate ſenſibility in the moral feeling is commendable or blame-worthy, according to the conſequences to which it leads. If ſtrong impreſſions of human miſery rouſe us to the relief of it, they are faithful monitors to virtue, and cannot be too effectually preſerved; but if feelings are mere feelings, and do not ſtimulate us to action, they can anſwer no other purpoſe than to diſplay oſtentatious ſoftneſs, or inflict uſeleſs ſuffering.

"If men indulge in ſpeculations far above the level of real life, the danger is, that they become unfit for action. Who can bear the muddy pool, and the barren ſand of the deſert, after he has gazed on the beautiful prodigies of a fancy landſcape? And if we have drawn romantic notions of misfortune, and annexed to it the ideas of venerable, ſimple, docile, and grateful, we ſhall ſoon get diſguſted with the practice of charity, and fly back to the reveries of ſpeculative benevolence, as an aſylum from the diſappointments [which] we meet with in the world, as it is really conſtituted." (pp. 137—142.)

This,

This, we think, is entitled to be called good writing, whether we regard the matter or the ſtyle. But we cannot commend the following paſſage from the ſame diſcourſe. It is meant to be extremely pathetic; but the introduction diſplays too much egotiſm, the whole too much the appearance of art, and the concluſion a total deficiency of taſte. In truth, we do not recollect a more unfortunate attempt by any orator.

"Forgive me, if I digreſs, to relate to you, a little at length, a moſt dreadful ſcene of diſtreſs, to which I myſelf was a witneſs ſome years ago in the metropolis.

"It was in a ſevere winter, when it pleaſed Almighty God to viſit us with the twofold evils of ſcarcity and cold, I happened, by the pureſt accident in the world, to viſit a family, which was in the laſt ſtage of human wretchedneſs; *they* [it] conſiſted of a man, his wife, and three children. I found the man in the laſt ſtate of a conſumptive complaint, and apparently little diſtant from his grave. The three children were not unintereſting, but they were neglected and ſickly; and I learned, from the moſt ſolemn aſſurance of the father, that they had not eaten one morſel of bread for that whole day. The mother was a ſpectacle which would have moved the moſt unfeeling man on earth; ſhe was in a ſtate of complete phrenſy; and it appeared that bad ſupport, her inceſſant care of her huſband, and the horror of her children's wanting bread, had turned this poor creature's brain, and driven her to the threſhold of death; the man, a plain and honeſt man, was too far ſunk in body and ſpirit, to give way to active grief; he talked of the hard labour he had gone through to ſupport his family, and ſighed for the ſtrength of better days, which had crowned his board with plenty and peace. All this you can conceive, and you can figure to yourſelves the moving ſight of little children diſtreſſed for food, and their looks of ſorrow, which always go to the ſoul, and ſpeak a clearer language than the tongues of men. All this you can paint to yourſelves; but you cannot paint to yourſelves the ſharp cries of the woman, and her looks of unſpeakable anguiſh, and all that ſhe raved for her children; your ears do not ring with her voice; you cannot ſee her moaning and weeping, while her ſpirit was burſting with cruel affliction, and no comfort could reach her. *Oh God! your ſoul would have leapt from its body to have looked on this poor wretch.*" [This is, ſurely, the very quinteſſence of burleſque!] "You would have given a thouſand lives to have ſaved her. On your bended knees you would have wearied heaven for her ſalvation.—Go, then, while good days are yet left to *you*,—go into the houſe of mourning, and under the roof of affliction, mingle with the old, the wretched, and the ſad; bow down *thy* ſpirit with them, and chaſten *thy* ſoul with their ſorrow; when *thy* feet ſound on the threſhold of her door, the widowed woman ſhall ſay, there is bread for us to-day; and her children ſhall flock about *thee*, and *thou ſhalt be to them as a god; and ancient people ſhall have joy*

joy in their laſt days, becauſe of thee; and thy mind ſhall be moved within thee; and the bread and eſtate of the poor and oppreſſed ſhall be precious in thine eyes." (pp. 152—157.)

From many parts of Mr. Smith's volumes, we have been tempted to conceive him a very young man, who, with a laudable ambition to ſhine as a preacher, has unfortunately miſtaken the road to eminence. His natural abilities are evidently reſpectable; and he ſeems to have been no inattentive obſerver of the habits, the manners, and purſuits of men: but his taſte is unformed, and his judgment immature. When a few more years ſhall have paſſed over his head, he will, probably, with us, be ready to pronounce, that the following rhapſody, diſſuading from pride, is calculated *only* to produce a ſmile.

"And after all, my brethren, take, I pray you, ſome quiet ſober moments of life, and add together the two ideas of pride and of man; add them, if you can, without a ſmile; behold him, *a creature of a ſpan high, ſtrutting in infinite ſpace*, with his *ſhallow depth*, and his *cowardly courage*, and his *impotent ſtrength*, darting diſdain from his eyes, in all the grandeur of littleneſs: Perched on a little ſpeck of the univerſe, every wind of heaven ſtrikes into his blood the coldneſs of death; *his ſoul fleets from his body, like melody from the ſtring;* day and night, as duſt on the wheel, he is rolled along the heavens, through *a road of worlds*, and all the ſyſtems and creations of God are flaming above and beneath; *he is an atom of atoms:* Yet will this miſerable creature revel in his greatneſs, and make himſelf a crown of glory, and deny his own fleſh and blood, and mock at his fellow, ſprung from the ſame duſt, to which they both will ſoon return.—Thou fool! What has pride to do with thee? If God has given thee much gold in thy houſe, and made thee the ſon of honourable fathers, wilt thou lift up thy head above the children of men? Thou fool! not many days, and many nights, and *the worms ſhall crawl over thee, and the worms ſhall crawl around thee, and thou ſhalt be a bag of rottenneſs*, and thy pomp ſhall lie hid in the grave." (Vol. ii. pp. 22—25.)

From this, and from other quotations given by us, it will be ſeen that Mr. Smith is totally unacquainted with the principles of punctuation. This ſtudy, we know, is deſpiſed by many, as merely mechanical; but no man's compoſition will ever be elegant, or even accurate, by whom it is neglected. The enormous firſt ſentence, of the foregoing paſſage, conſiſts in reality of no fewer than eight, and ought to have been ſo pointed. To the reader of the ſermons, other inſtances of the ſame kind will occur, almoſt without number.

This author has many particular expreſſions, which appear to us exceedingly improper, and extremely affected. Thus: "He

"He who ſins againſt the public, has *no true religion of God.*" (Vol. i. p. 20.) In another place, he talks with ſome appearance of blaſphemy, of thoſe who "have *quenched every particle of God* in voluptuous enormities and crimes." (p. 113.) Phraſes ſo removed from the common language of life are probably intended, as Mr. Bayes would ſay, "to elevate and ſurpriſe;" but their principal effect is to draw the attention to the perverſe ingenuity and reſearch of the author. Of the above expreſſions, however, the ſenſe at leaſt is ſufficiently plain; but Mr. Smith, not unfrequently, does not really ſay what he meant to ſay. We ſhall give a few examples. "In an age of philoſophy, the giddy part of mankind are the firſt to diſbelieve in the immortality of the ſoul, to diſcredit the evidence of their ſenſes, and to doubt, diſcredit, and deride every thing elſe *which the rules of faſhionable ſcepticiſm may permit or require.*" (i. 29.) This laſt clauſe, in its natural conſtruction, implies juſt the contrary to what the author intends; and the inaccuracy would be removed by the ſimple ſubſtitution of *as* for *which*. Of a good man, the author ſays: "he thinks of what the juſt would ſay: *their judgment is his conſcience*:" (ii. 88.) an expreſſion which, we think, approaches to nonſenſe. Our poor, he obſerves, ſhould love their country, on account of the proviſion made for them by law: for, adds he, "there is no other country in the world where ſuch a cuſtom obtains but *in* this." (p. 126.) This *in*, it is evident, ought to be expunged. We ſhall give but one example more, which is a very ſtriking one. "Live," he adviſes his hearers, "that life which, ſoon or late, leads to honour in this world and *to eternity* in the next." (p. 152.) Does the author know of any kind of life which does not lead to *eternity?* He meant, undoubtedly, a happy or bleſſed eternity.

The conſtruction of the following ſentence is clumſy, and ſcarcely grammatical. "Is it againſt narrow and partial crimes, that he [our Saviour] has threatened the wrath of God, and flung open the doors of heaven to magnificent villany and boundleſs pollution?" (i. 19.) But the author's offences againſt the grammar of the language are frequent and direct. Of this inattention, ſome inſtances have occurred in the paſſages which we have already quoted; and we ſhall add a few more. "In all revolutions, there *is* [are] *plunder and change.*" (i. 114.) "Thoſe who ſee marks of intelligence and deſign in the creation of the world, muſt believe that there was a time when this intelligence and deſign firſt began to operate; when *it* [i. e. evidently, *intelligence and deſign*] willed to give to matter modifications of exiſtence,

which, till that time, it had ever been without." (182.) "Such oblique *evidences* in favour of Chriſtianity *has* really ſome force." (ii. 20.) "Thoſe ſalutary *hardſhips* of mind, which *gives* ſtrength to the inward man." (p. 64.) It is however juſt to obſerve, that theſe two laſt examples may be errors of the preſs; but in thoſe here ſubjoined, the ſame ſuppoſition cannot be allowed. "Know thou that there is above a God whom *thou cannot* aſk to pardon thy follies." (178.) "A generoſity which *want, and privation* of every kind, *has* not been able to relax or to extinguiſh." (228.) "With the name of Switzerland *has* been connected, from our earlieſt years, all the worthy *feelings* of the heart," &c. (234.) Among tranſgreſſions of grammar may be likewiſe reckoned the uſe of the preterite tenſe of the verb, inſtead of the participle. "The remembrance of a miſpent life has *broke* her heart." (i. 87.) "The chain which reaches from heaven to earth would have been *broke* aſunder." (ii. 119.)

Among the leſſer blemiſhes of the author's ſtyle, we may mention his almoſt conſtant omiſſion of the relative pronoun, whenever it is governed by the following verb. Thus: "if we may judge from the lively feelings it exhibits," for "which it exhibits." (i. 1.) Our ſentiments, with regard to this mode of writing, are ſo exactly ſtated by Mr. Lindley Murray, the ingenious author of the beſt Engliſh grammar, beyond all compariſon, which has yet appeared, that we ſhall make no apology for citing the paſſage.

"Other writers make a practice of omitting the relative, where they think the meaning can be underſtood without it: as, 'the man I love;' 'the dominions we poſſeſſed, and the conqueſts we made.' But, though this elliptical ſtyle is intelligible, and is allowable in converſation and epiſtolary writing, yet, in all writings of a ſerious and dignified kind, it ought to be avoided. There the relative ſhould always be inſerted in its proper place, and the conſtruction filled up. 'The man whom I love.' 'The dominions which we poſſeſſed, and the conqueſts which we made." (Murray's Gram. p. 267.)

Another feature of this author's ſtyle is, that *neither* is uniformly followed by *or* inſtead of *nor*. "The man who has ſtudied his fellow-creatures with ſucceſs, has *neither* read them in paſtorals or in ſatires." (ii. 91.) "The excellence which requires *neither* to be encouraged, *or* corrected, exiſts not in the world." (p. 150.) "Without a certain diſregard to the opinions of the world, there can be *neither* wiſdom of conduct, *or* happineſs, the reſult of it." (p. 211.) On what principle Mr. Smith defends ſuch writing (for the conſtancy of his practice ſuppoſes a principle), we know not; but we have

have no hesitation whatever to say that it is inconsistent with the genius of the language.

Mr. Smith is, like many superior writers, very often unfortunate in his application of the words *only* and *alone*. Thus: "it [the 137th Psalm] tells a tale of sorrow with that simple melancholy which the heart can *only* feel and the imagination never counterfeit." (i. 2.) "Learning is *only* acquired by constant and eager labour." (ii. 143.) "If the welfare of mankind depended *alone* upon the struggle of two hostile principles, the passion which urged to the commission of the crime on the one hand, and the law that prohibited it on the other, there had been an end long since of human association." (156.) It is obvious that in every one of these instances the author means one thing and expresses another, owing merely to a wrong arrangement of the words.

We regard as a transgression of a higher kind, committed in spite of both consistency and sense, Mr. Smith's vibration, in the very same passage, nay, in the very same sentence, between the singular and plural of the personal pronouns. Of this, we have already had one example, and we shall now give another, which is very glaring, and in which the confusion of *you* and *thou* would have brought down exemplary punishment on a schoolboy. Other instances may be found in various places, particularly vol. ii. 166, 177, 219.

"Give a loose, if *you* are young, and ambitious, to that spirit which throbs within *you;* measure *yourself* with *your* equals; and learn, from frequent competition, the place which nature has allotted to *you;* make of it no mean battle, but strive hard; strengthen *thy* soul to the search of truth, and follow that spectre of excellence, which beckons *thee* on beyond the walls of the world, [this is mere rant, and senseless rant] to do something better than man has yet done. It may be, *thou* shalt burst out into light and glory at the last: but if frequent failure convince *you* of that mediocrity of nature which is incompatible with great actions, submit wisely and cheerfully to *your* lot: let no spirit of revenge tempt *you* to throw off *your* loyalty to mankind [this is a new species of loyalty, of which we never heard before]; and to prefer a vicious celebrity to obscurity crowned with piety and virtue." (i. 125.-127.)

If either Mr. Smith or any of our readers should censure these criticisms, as too trifling and minute, we would put them in mind, that accuracy of language is more nearly connected with accuracy of thought than is generally supposed. Besides, certainly, what is worth doing at all, is worth doing well; and correctness is now so common a quality of writing, that it is disgraceful to an author to be deficient in it.

To thoſe who, with the ſplenetic peeviſhneſs of Pope, affect to laugh at verbal criticiſm and critics, we reply in the ſenſible language of Quinctilian, and of Dr. Samuel Clarke.

"Quo minus," ſays the former, "ferendi ii ſunt, qui hanc artem ut tenuem ac jejunam cavillantur: quæ niſi Oratori futuro fundamenta fideliter jecerit, quicquid ſuperſtruxeris corruet: et quæ ſola omnium ſtudiorum genere plus habet operis quam oſtentationis. Ne quis igitur tanquam parva faſtidiat grammatices elementa: quià interiora velut ſacri hujus adeuntibus apparebit multa rerum ſubtilitas, quæ non modo acuere ingenia puerilia, ſed exercere quoque altiſſimam eruditionem ac ſcientiam poſſit."

"Levia quidem hæc," ſays the latter, of his acute and accurate notes on Homer, "et parvi forte, ſi per ſe ſpectentur, momenti. Sed ex elementis conſtant, ex principiis oriuntur, omnia: et ex judicii conſuetudine in rebus *minutis* adhibitâ, pendet ſæpiſſime, etiam in *maximis*, vera atque accurata ſcientia."

As Mr. Smith expects, from a common audience, ſo ſmall a ſhare of attention and intelligence, that he would baniſh from the pulpit all ſubjects of a nature not wholly popular, we were rather ſurpriſed to find him occaſionally reſorting, for ornament and illuſtration, to topics which are ſurely far removed from the ſtudies of the ordinary members of a Chriſtian congregation. He calls to his aid not only the ſciences of aſtronomy and chemiſtry, but likewiſe the civil and the canon law. A bad man is "a comet, *that moves in no orbit, and obeys no attraction*, let looſe upon the ſyſtem, to wander, to deſolate, and conſume." (ii. 99.) In ſociety, "thoſe cauſes which confer ſuperiority muſt be obvious, and not liable to be miſtaken; not *chemical diſtinctions, diſcoverable upon analyſis*, but natural marks, perceptible to the eye." (p. 39.) "Combination in morals, as well as in chemiſtry, may occaſion appearances and properties which the component parts, ſingly conſidered, never poſſeſſed." (p. 94.) "There is a horrid paſſion of convulſing and reverſing, which would place the foot of the clown upon the neck of the noble, which would bow to *the pandects and decretals* of peaſants, would make monarchs delve and toil, and thruſt the ſacred gold of the ſceptre into hands that had ever clenched the ſcythe and the ſpade." (p. 70.)

That theſe images are elegant, we do not deny. But we are by no means convinced that a plain diſcourſe on ſome doctrinal topic of Chriſtianity, or a judicious explication of ſome difficulty in Scripture, would not be as uſeful to a common audience, and as eaſily underſtood. The author, however, has favoured us with *one* piece of Scripture criticiſm; and it is, we muſt ſay, of ſuch a kind, that we cannot much regret his not having oftener indulged in ſimilar diſcuſſions. It is

thus that he interprets the important text of his ſeventh ſermon, which is the firſt of the ſecond volume.

"We ſay, in our language, to ſeize on the ſpirit of a thing; we talk of the ſpirit of our political conſtitution, of the ſpirit of our civil and criminal law; and we ſeem to mean, by the expreſſions, thoſe few leading principles which uniformly pervade theſe reſpective codes, and give them conſiſtency of character; that oldeſt model, and that commanding ſcale, by which each ſucceeding artiſt has faſhioned the beauty, and meaſured the height of his added work. In this ſenſe, the apoſtle unfolds to us the ſpirit of Chriſtianity, the object and tendency of all its laws; it is inſtituted, ſays he, to increaſe love and affection *amongſt each other* [the author means, amongſt us, towards each other]; it is inſtituted to make us happy, to diffuſe peace, to inculcate mutual forbearance, gentleneſs, goodneſs, and meekneſs." (ii. 3, 4.)

That ſuch is the tendency of the Chriſtian religion, is undoubtedly true. But Mr. Smith muſt know that this is *not* the meaning of the text from which he diſcourſes, at leaſt in the judgment of the church of England. To ſpeak with frankneſs, his interpretation ſmells too ſtrongly of the Socinian ſchool; and ſeems intended to exclude the agency of the Divine Spirit from any ſhare in the production of Chriſtian virtues. This, doubtleſs, proceeded from inadvertence; but Mr. Smith muſt perceive that it is really ſo. For the turn which Mr. Smith has given his text is exactly that which is given it by thoſe who deny the exiſtence and operations of the Holy Ghoſt. We are not of the number of thoſe Predeſtinarians who make the Holy Spirit the ſole and irreſiſtible author of all that is good in us; for we hold that, without our own co-operation, we have no rational ground to expect his aid. And we think that the author, in the opening of this ſermon, might, with great propriety, and with much advantage to his hearers, have ſpent ſome time in ſhewing how our own exertions and the influence of grace harmonize with each other, uniting together to form the accompliſhed Chriſtian. If he thought ſuch a ſubject too thorny and abſtruſe, he might have proceeded directly to deſcant on the virtues of *love, joy, peace, long-ſuffering*, &c. without noticing them as *fruits of the ſpirit* at all. In this there would have been nothing deſerving of particular animadverſion. But to fritter away, as Mr. Smith has done, and that too in a profeſſed expoſition, the force of one of the moſt concluſive texts for an important doctrine of the univerſal church, is a mode of procedure which excites ſuſpicion, and which we cannot, on any ſuppoſition, approve.

In the first of these volumes we meet with two mistakes in point of fact, of so extraordinary a kind, that we cannot account for them. It would seem, indeed, impossible that either of them could be made by a divine. The first Christians, Mr. Smith thinks, might have addressed St. Paul in the following terms: "Be a Christian as we are: we have not indeed much worldly honour to bestow; but you may share our persecution; you may become its most important subject; you may be the *protomartyr* of our sect." (p. 188.) But the Christians, it is obvious, could not have thus addressed St. Paul; because he could not have been the protomartyr of their sect. That honour had been preoccupied by St. Stephen, who is, accordingly, denominated *The Protomartyr*, by way of eminence, and to whose death St. Paul himself had expressly given his consent. Of this apostle, preaching before Herod Agrippa, the author observes that "he kindles into sevenfold eloquence, when the hope of reclaiming *this illustrious Pagan* flashes across his mind." (p. 199.) How Mr. Smith could call Agrippa *a Pagan*, it is impossible to conceive. The very words of St. Paul should have informed him better. "King Agrippa, believest thou the prophets? I know that thou believest." No Heathen could have been thus addressed; and the fact is, that Agrippa, though of a family originally Idumæan, was, in point of religion, altogether a Jew.

ART. CXXXI. *The Elements of Physiology: containing an Explanation of the Functions of the Human Body; in which the Modern Improvements in Chemistry, Galvinism, and other Sciences, are applied to explain the Actions of the Animal Economy. Translated from the French of A. Richerand, by Robert Kerrison, Member of the Royal College of Surgeons, London.* 8vo. pp. 486. Price 9s. Murray, London. 1803.

THE interesting discoveries of the moderns in chemistry and in galvanic electricity, although their importance has often been much overrated, still promise to serve as a foundation for further improvements, which may ultimately benefit not only physiology, but also many other departments of medical science: it may, however, be doubted whether or no it is at present possible to "apply" these discoveries to the immediate explanation of "the actions of the animal economy," as Mr. Richerand professes to have done. Mr. Richerand has as fair a claim to be read with attention as any of his cotemporaries; and his work, although not wholly free from inaccuracies, is perhaps one of the best elementary treatises on physiology

phyſiology that has yet appeared. It is profeſſedly written on the model of Haller's Outlines. We can ſcarcely agree with the tranſlator, when he aſſerts that, "ſince the time of Haller, few eſteemed works on phyſiology have appeared." Although no general treatiſe on the ſubject has ſuperſeded that of Haller, yet, beſides Hunter, Caldani, and Darwin, there are many other authors, both in this country and on the continent, who poſſeſs ſome original merit. The eſſay of Dumas can ſcarcely be called an exception to the remark: a part only of his work was publiſhed when Mr. Richerand's book appeared.

Mr. Richerand has been in the habit of giving public lectures in Paris on the ſubject of his eſſay. He confeſſes that his time of life is not that which is generally conſidered as moſt calculated to give authority to inſtruction. But he obſerves, that "young men are perhaps the moſt proper for the compilation of elementary works, becauſe their memory retains with more correctneſs the difficulties they had met with in proſecuting the ſtudy, the tracts they had followed to ſurmount them; and a recent experience makes them acquainted with the defects and advantages of different methods: ſo that he who in the ſhorteſt ſpace of time has acquired the greateſt ſtock of ſolid information, will be, in many reſpects, the moſt able to direct his ſucceſſors in the thorny paths of inſtruction and knowledge."

The introduction, beſides exhibiting a general view of the vital powers or properties, and of the relation of phyſiology to other ſciences, explains the principles upon which the vital functions are claſſified, and then enters, ſomewhat prematurely, on the ſyſtem of the great ſympathetic nerves. "A thing ſaid once in its proper place is clearer," ſays Condillac, as quoted by the author, (p. 8) "than if frequently repeated elſewhere." The ſame obſervation may be made on the diſcuſſion of the theory of inflammation in the firſt ſection of the introduction. Inflammation is defined "an augmentation of all the vital powers of that part which is the ſeat of it." (p. 16.) But this doctrine requires the ſupport of a very extenſive maſs of evidence, before it can be admitted as even probable.

On the nature of the vital principle, Mr. Richerand remarks with great juſtice (p. 2,) "The word vital principle, vital power, &c. does not ſignify a being exiſting alone and independently of the actions by which it manifeſts itſelf: it ſhould only be employed as an abridged formula, that is uſed to ſignify the aggregation of thoſe powers which animate living bodies, and diſtinguiſh them from inert matter. Therefore, in this introduction, when we make uſe of theſe or any other

equivalent terms, it ſhould be underſtood as if we ſaid the *tout enſemble* of laws that influence the animal economy. This explanation is abſolutely neceſſary, ſince many authors, realizing the *produce* of abſtracted ideas, have ſpoken of the vital principle as ſomething quite diſtinct from the body, as a being perfectly ſeparable, to which they have attributed a kind of ſeeing and perceiving, and even endued it with reaſonable faculties."

With reſpect to ſenſibility, Mr. Richerand aſſigns it to almoſt all parts of the body, whether they poſſeſs it or not in a ſtate of health; and attributes the apparent inſenſibility of ſome, to their being accuſtomed to ſuch ſtimuli as are commonly applied to them, and the increaſe of their ſenſibility, in a ſtate of diſeaſe, to the augmentation of the vital energy accompanying inflammation. Contractility, he thinks, is a modification of muſcular power; and inſiſts that in the tumour of a hydroſarcocele, when ſeparated from the ſurrounding parts, he felt an alternation of oſcillations not diſtinguiſhable from muſcular contractions.

The whole ſubject of phyſiology is divided into two, or rather three claſſes. The firſt conſiſts of functions that tend only to the immediate preſervation of the individual; the ſecond ſuch as are concerned in the continuation of the ſpecies; and the third relates to the hiſtory of the alterations happening to the ſame individual in the different ſtages of his exiſtence. The ſix firſt chapters treat of digeſtion, abſorption, circulation, reſpiration, ſecretion, and nutrition, which conſtitute the genera of the firſt order of the firſt claſs, being all concerned in the aſſimilation of aliment; the three next are devoted to the ſenſations, motions, and ſpeech, which are conſidered as belonging to the ſecond order, and forming the connexion of the individual with the objects that ſurround him. The ſecond and third claſſes occupy each one chapter only. This order certainly appears to be more ſimple and natural than that which has been adopted by Mr. Dumas.

The laſt ſection of the introduction, which is devoted to the conſideration of the great ſympathetic nerves, contains ſome ingenious remarks on the different nature of the nerves ſubſervient to voluntary motion, and thoſe which belong to parts little or not at all ſubjected to the will. The effect of ganglions in preventing the tranſmiſſion of volition, is perhaps too ſtrongly and too generally aſſerted; but it muſt be allowed that there are few inſtances which can be alleged as poſitive objections to the aſſertion. In the inferior order of animals, the nervous ſyſtem appears to be wholly of the ſympathetic kind; in man, the ſenſation of pain, when tranſmitted by the branches of

theſe nerves, is of a peculiar kind, and has a direct tendency to deſtroy vital action.

Digeſtion is very properly conſidered as affording the beſt of all criteria between animal and vegetable life. "It may be affirmed," ſays Mr. Richerand, (p. 66) "that the proceſs of digeſtion is, at the ſame time, chemical, vital, and mechanical: the authors, therefore, of various theories, to explain this function, have erred by attributing to one cauſe only, as heat, fermentation, putrefaction, trituration, maceration, and the gaſtric juice, that which is the aggregate reſult of all thoſe cauſes united." He obſerves, on the authority of the experiments of Mr. Goſſe of Geneva, that animal and vegetable fibres, the white of an egg boiled, ſebaceous ſubſtances, and unfermented paſte, eſpecially when containing butter, require ſeveral hours for digeſtion; while the gelatinous parts of vegetables and animals, fermented bread, and ſome other ſubſtances, are completely diſſolved in a ſingle hour.

"The ſpleen," ſays the author, (p. 74) "only performs preparatory functions, and may be conſidered [as] auxiliary to the liver in the ſecretion of bile. It has been obſerved, that the quantity of this liquid increaſes after the extirpation of the ſpleen, and alſo that it is leſs yellow and bitter, and always imperfect."

Reſpecting the morbid action of the muſcles by which the contents of the ſtomach are ſometimes diſcharged into the oeſophagus, it is obſerved (p. 70) that the diaphragm muſt be in a ſtate of relaxation, otherwiſe its crura would compreſs the cardia, and obſtruct the paſſage; hence, that nothing can paſs in this way except in the time of expiration. Perhaps, however, this remark muſt not be admitted without ſome limitation.

In the ſecond chapter, which relates to abſorption, the author diſcuſſes the nature of the lymph, the chyle, and of the action of the abſorbent veſſels. He adopts the opinion of the occaſional retrograde motion of the contents of the abſorbents, and advances, in proof of it, an obſervation which occurred in his own practice. "A young man, (p. 107) for whom I had ordered frictions on the inner ſurface of the left leg and thigh, was ſeized with a ſalivation on the third day, although only half a drachm of ointment had been uſed each night. The ſalivary glands on the left ſide only were ſwelled, the left half of the tongue was covered with aphthæ; the right ſide of the body remained totally free from mercurial influence; an evident proof that the mercury had been carried along the left ſide of the body to the mouth, without paſſing into the circulation." But is it not poſſible that the mouth and tongue may have been affected by nervous ſympathy only? If a piece

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of gold had been diſcoloured by contact with the ſkin on one ſide only, the queſtion would have been more ſatisfactorily decided.

The experiments of Hallé are quoted (p. 114) as the moſt illuſtrative of the nature of the chyle. He found "that the chyle expoſed to the air, at reſt, when cooling, ſeparates into two parts, one forming a ſort of gelatinous coagulum, very fine, and analogous to the cup of inflammatory blood; the other more abundant and liquid, which aſcends above the coagulum when detached from the ſides of the *capſule* [veſſel] to which it adheres. The coagulated maſs is ſemitranſparent, lightly red, does not reſemble the curd of milk; ſo that every thing that has hitherto been ſaid by phyſiologiſts, on the pretended exact ſimilitude that exiſts between milk and chyle, is deſtitute of foundation." The lymph Mr. Richerand has often collected in ſurgical caſes, and has found that it conſiſts of "a gelatino-albuminous fluid, containing different ſalts in ſolution," together with "a fibrous ſubſtance ſpontaneouſly concreſcible," which is "ſmaller in quantity."

The well-known actions of the heart and arteries are deſcribed in the third chapter. "As Hunter obſerves, in his treatiſe on the blood, the elaſtic is almoſt the only power," ſays Mr. Richerand, "with which the parietes of large arteries are inveſted; while irritability is very apparent in thoſe of ſmaller diameter, and almoſt excluſively predominate in capillary veſſels: thus the paſſage of blood into the large trunks in the vicinity of the heart is principally occaſioned by the propulſion communicated by this organ, and the circulation in the large veſſels, as mentioned by Lazarus Riverius, is rather an hydraulic than a medical phenomenon; but in proportion as it becomes diſtant from the center, ſeveral cauſes retard it, and the blood could not arrive at every part, were not the arteries, which are more active in proportion to their ſmallneſs and diſtance from the heart, to act, and propel it towards all the organs."—"In the practice of the great operations of ſurgery, particularly amputation of the extremities, I have conſtantly found the arteries, whether full or empty, much ſmaller than I had conceived from the appearance in dead ſubjects." (p. 127.)

In the fourth chapter, the proceſs of reſpiration is clearly and correctly deſcribed; and the changes which the blood undergoes are diſcuſſed, but not very ſatisfactorily determined. The temperature of the venous blood entering the heart is ſtated (p. 141) to be 30 degrees of Réaumur, (that is 99½° of Fahrenheit,) and that of the blood returning from the lungs two degrees warmer (or 104°.) At the ſame time we are informed,

(p. 155)

(p. 155) that the temperature of the lungs is not "higher than that of other parts." We believe that in health the temperature of the blood is no where above 100° Fahr. if ſo high.

Mr. Richerand examines and confutes the opinion of Sabatier, who aſſerts that the lower ribs deſcend in the act of inſpiration. See our firſt volume, p. 431. The greater quantity of ſerum which appears in venous than in arterial blood, is attributed by the author to the union of the oxygen inſpired, with the hydrogen which it meets in the circulation; but there is reaſon to believe that the difference is only apparent, the more rapid coagulation of the arterial blood allowing leſs time for the extrication of the ſerum.

A curious circumſtance is mentioned (p. 163) relating to the kind of death produced by ſuffocation. "A ſurgeon of the imperial armies, whoſe veracity cannot be queſtioned, aſſured me that he had ſaved the life of a ſoldier by performing the operation of laryngotomy ſome hours before he was executed. Nevertheleſs, the death of hanged perſons may" alſo "take place by the luxation of the cervical vertebræ."

The tranſpiration performed by the ſkin is mentioned as analogous to the tranſmiſſion of various ſubſtances through the membrane lining the lungs. There is, however, reaſon to believe that the analogy is not ſo cloſe as Mr. Richerand ſuppoſes it. Among the uſes of tranſpiration, the preſervation of the organ of touch, in a condition proper for the exerciſe of its functions, is noticed as having almoſt wholly eſcaped the attention of former phyſiologiſts.

Of ſecretion and nutrition, which are the ſubjects of the fifth and ſixth chapters, there is little that can be ſaid with much certainty. Secretion is conſidered as the effect of the minute bloodveſſels, abſorbents, and glandular ducts of the parts concerned in it, entirely directed by the nervous influence in the preparation and ſelection of their appropriate ſubſtances out of the general maſs of the fluids. The author obſerves, that Haller's eſtimate of the quantity of the fluids ſecreted every day from the blood, amounting to more than twenty pounds, is much too conſiderable, ſince a ſmall part only of theſe ſecretions is retained in the body. Nutrition, which is the reſult of all the actions before conſidered, muſt be preceded by animaliſation. "The eſſential part of this function," ſays Mr. Richerand, (p. 197) "is to cauſe the nutritive matter to paſs into a more advanced ſtate of compoſition, to deprive it of a portion of its carbon and hydrogen, to give a predominance of azot, and develop ſeveral ſubſtances which were not before diſtinguiſhable. Every living body, without exception, ſeems to poſſeſs the faculty of forming and decompoſing ſubſtances,

ſtances, by the aſſiſtance of which it is ſupported, and of giving riſe to new products. The marine plant, the aſhes of which form ſoda, if ſown in a box filled with earth that does not contain a particle of that alkali, and moiſtened with diſtilled water, furniſhes it in as great a quantity as if the plant had been growing on the borders of the ſea, in a ſwampy ſoil, always inundated by brackiſh or ſalt water." In this animaliſation he thinks, with Hallé, that the oxygen of the atmoſphere is materially concerned. The whole ſubject of the formation of animal and vegetable ſubſtances appears to deſerve more attention from chemiſts than it has hitherto obtained. Mr. Abernethy's mode of making experiments on the incubation of eggs would probably lead us, if the experiments were ſufficiently repeated, to ſome very intereſting reſults reſpecting the generation of calcareous earth, which has never been either fully eſtabliſhed or ſatisfactorily confuted.

The diſcuſſion of the ſenſations occupies by much the longeſt chapter of the whole work. The organs of the ſenſes are deſcribed in a conciſe and ſufficiently accurate manner, and their functions are indicated in general with preciſion and perſpicuity; but the ſubject admits very little novelty, unleſs we chooſe to enter into refinements, which are not to be expected in a treatiſe profeſſedly elementary.

Mr. Richerand is diſpoſed to believe that the nerves of ſenſation are commonly, if not always, diſtinct from thoſe of motion as well as from thoſe which belong to other ſenſes; and he adduces as an argument for this opinion, the interruption of the one faculty by diſeaſe while the other remains unimpaired. "It is thus in a violent coryza that the ordinary ſenſibility is very acute, ſince the pituitary membrane is painful; the perſon at the ſame time is not conſcious of the ſtrongeſt odours." (p. 233.)

The author has taken conſiderable pains in examining the opinions of others, and in making experiments of his own, reſpecting the motion obſerved in the brain when any part of it is expoſed; and he ſeems to have completely ſucceeded in eſtabliſhing his aſſertion, that this motion is wholly dependent on the pulſation of the arteries, and is not ſenſibly affected by the action of reſpiration. Some will be diſpoſed to think his experiments on living animals more cruel than the importance of the inquiry could authorize. It would have been much eaſier to repeat, for the illuſtration of another ſubject, which is diſcuſſed in the ſame chapter, the well-known experiment of Galen on a kid that was obſerved to diſtinguiſh by its ſmell ſuch vegetables as were fitted for its nouriſhment, a ſhort time

time after it had been taken out of its mother by the Cæſarian operation. Mr. Richerand contents himſelf with denying the fact, as being too favourable to the doctrine of innate ideas. (p. 285.) He diffents from thoſe who have aſſerted that in ſleep there is a congeſtion of blood in the head, (p. 294) and affirms, on the contrary, that ſuch a congeſtion, if it exiſted, would neceſſarily prevent ſleep inſtead of producing it.

The power of habit in modifying the animal functions is illuſtrated by ſeveral uſeful examples. One of theſe relates to the treatment of ulcers, (p. 304.) "A wound in which dry lint would keep up a degree of inflammation neceſſary to effect a cicatrix, becomes inſenſible to this application; granulations are luxuriant and ſoft, the ſurface becomes worſe: the lint ſhould then be ſprinkled with ſome irritating powder, or moiſtened with a ſtimulating liquid."

Motion, which is the ſubject of the eighth chapter, appears to the author to depend immediately on ſome chemical action determined by the nervous influence. He conſiders the theory of Girtanner as the moſt probable, in which the arterial blood is ſuppoſed to furniſh oxygen, which enters into combination with combuſtible ſubſtances found in the muſcle, when the nervous influence, like the electric ſpark, determines the inſtant of the action, which produces at once the contraction of the muſcle and the elevation of its temperature.

Mr. Richerand dwells much on the "preponderance of the flexor over the extenſor muſcles," which he claims excluſively for himſelf (p. 312.) It may, however, be queſtioned whether the idea is either ſo new or ſo important as he imagines. The joint action of the flexor and extenſor muſcles in retaining a limb in a fixed poſition is uſeful, he obſerves, (p. 358) by keeping the parts of the joint well adjuſted to each other. He might have added, that the force thus applied creates a degree of adheſion or friction, which tends immediately to reſiſt all motion in every direction.

Little that is ſingular or remarkable occurs in the ninth chapter, which is devoted to the deſcription of the voice and of the organs of ſpeech. In the tenth, the author advances ſome ideas reſpecting the fœtal circulation, which differ in ſome degree from the moſt common opinions on the ſubject.

"The arterial blood that flows into the umbilical vein greatly reſembles venous blood, (p. 407) abounds in hydrogen and carbon, and has in ſome meaſure loſt its vivifying properties by having paſſed *through the veſſels of the mother*, and the tortuous route of the placenta. It is in a great degree deprived of theſe latter principles, and revivified by paſſing through the liver, which at this

this period of life discharges those functions which the lungs after birth are destined to perform.

"The liver, therefore, with the brain, forms the greater part of the weight of a new-born infant. This viscus alone fills the larger portion of the cavity of the abdomen; it acquires its bulk by attracting the hydrogen and carbon of the umbilical blood: its substance is fatty, oleaginous, and contains both these principles in considerable proportion. The secretion of the bile and fat, the only secretions that evidently take place in the fœtus, make up for the defect of respiration.

"The blood poured by the umbilical vein into the vena cava inferior, and thus carried into the right auricle, does not there mix with the blood brought by the vena cava superior, for the orifices of these vessels, as before observed, not being directly opposite each other, the columns of blood do not meet in direct opposition. That portion contained in the vena cava passes through the foramen of Botallus, towards which it is inclined; it is thus conveyed into the left auricle, thence to the left ventricle, without having traversed the lungs, which, being at this period compact and hard, could not have given a free passage to the blood: the contractions of the left ventricle propel it into the aorta, and its momentum is diminished by the large curvature of this artery; it enters the vessels arising from that part, and is carried to the brain and superior parts. This blood is the purest, the most highly oxygenated, and, coming in direct course from the placenta, it has not yet circulated in the body of the fœtus, if we except a small portion of it brought by the vena cava from the pelvis and inferior parts; for the blood returned from the abdominal viscera receives a change in passing through the liver. The other parts of the body, on the contrary, receive a blood containing very little oxygen, since the remaining portion of fluid, which the contractions of the left ventricle and aorta have not propelled into branches arising from this arch, is soon mixed with the venous blood from the canalis arteriosus that enters just below this curvature: growth, therefore, being always relative, not only to the quantity but also to the more or less vivifying qualities of arterial blood, is much more rapid in the superior parts before birth, so that the head alone constitutes the greater part of the body, and the shoulders, chest, and superior extremities are more developed than the abdomen, the pelvis, and inferior extremities."

The author's opinions respecting the lacteal vessels of the breasts are similar to those of the Darwins and some others, who attribute in many cases a retrograde motion to the absorbent system. The "vast number of lymphatic vessels," he observes, (p. 425) "that enter into the composition of the breasts, are greatly augmented in diameter in women who give suck: and by injecting them in this state we may be assured that several of them are united to form larger trunks, which, being directed towards the nipple, go to constitute what have been

been called lactiferous tubes. If the lymphatic veſſels have an immediate continuation into the excretory ducts of the breaſts, we ſhall be obliged to conclude that the fluid for the ſecretion of the liquor they ſupply is brought by this order of veſſels, particularly if it be conſidered how ſmall a number of arteriolæ are diſtributed in their ſtructure, and what a diſproportion exiſts between the diameter of theſe ſmall veſſels and the quantity of milk furniſhed by the breaſts."

The hiſtory of the different ſtages of human life, and of the various temperaments and races of mankind, are preſented in an elegant and intereſting form in the concluding chapter of the work.

We ſhall now proceed to make ſome remarks on ſuch parts of Mr. Richerand's treatiſe as appear to us to require ſome correction. Should they ever happen to be peruſed by him, we truſt that he will beſtow on them a candid conſideration.

It is by no means improbable that the human body has a power of vital reſiſtance dependent merely on its animation, which enables it to preſerve in a certain degree its form, its conſiſtency, and its temperature: but the experiment alleged by Mr. Richerand (p. 11.) is very ill calculated to ſupport the opinion. He applied bags filled with hot ſand to the leg and foot of a man who had undergone the operation for the popliteal aneuriſm; they not only prevented the coldneſs which uſually ſucceeds, but conſiderably raiſed the temperature of the limb. Now it cannot be denied that all parts of the limb were ſtill animated, and they appear to have poſſeſſed little or no power of maintaining their temperature independently of the circulation of the blood. Whether the blood is to be ſuppoſed to act ſimply as an inanimate fluid already poſſeſſing a certain temperature and equalizing the heat, or to produce ſome chemical or ſome vital change in the part, by which the temperature is regulated, can by no means be determined from this experiment.

"It was by obſerving the means uſed by nature to prevent a diffuſion of light in the eyeballs," ſays Mr. Richerand, (p. 22) "that Euler took a hint to improve his teleſcopes." This ſeems to be a miſtake commonly made by thoſe who ſtudy the elements of optics on the continent. Euler never "obſerved" what does not exiſt; and his attempt to found an improvement of teleſcopes on a mere conjecture reſpecting the eye, led to nothing but the further ſpeculations of Mr. Klingenſtierna, and the important diſcoveries of our countryman Mr. Dollond.

The plexus of veſſels in the baſis of the brain of quadrupeds is adduced as a wonderful example of the application of the laws

laws of hydraulics to supplying the head with blood which has recently passed through the lungs, and of which the velocity is so much diminished by this happy contrivance, that it is incapable of injuring the delicate texture of the brain. But it should be remarked that this purpose might have been answered equally well by employing smaller bloodvessels, except that such vessels might not have been equally useful as a reservoir of blood for the general service of the system.

A physiologist is not necessarily obliged to be a very great proficient in the study of astronomy, but he ought at least to avoid introducing any subject in which he is liable to gross and palpable blunders. "The philosopher Kant," says Mr. Richerand, "whose principles are in the greatest esteem in every northern country of Europe, in examining the celestial bodies, thought he saw in the prodigious distance that separates Saturn and Jupiter a space in which another planet ought to be found. The conjecture is become a truth clearly demonstrated since the discovery of Uranus by Herschel." It is unnecessary to point out each of the blunders contained in this paragraph, but we must beg leave to enter a protest against the inclusion of Great Britain in the list of the "northern" countries which have adopted the principles of Kant.

It is asserted (p. 60) that the enamel of the teeth is susceptible of growth and restoration. This opinion ought not to have been advanced without a statement of the observations on which it is founded, if any such observations have been made.

The dilatation of the arteries, as they become more distant from the heart, is assigned (p. 127) as a material cause of the retardation of the blood, and the contraction of the veins in approaching it, as producing an acceleration, (p. 134.) This is a mistake which has been committed by many physiologists. There is no doubt but that a fluid which passes through a tube of unequal diameter, must flow most slowly where the diameter is greatest; but it does not follow that the whole quantity passing through such a tube is diminished by enlarging it: on the contrary, the velocity of a fluid flowing through an orifice of a given diameter may be actually increased by enlarging the tube beyond it; a circumstance which has long been known to a few individuals, but which has been lately brought more into notice by the experiments of Venturi.

"Although the velocity of the blood flowing into the aorta," says Mr. Richerand, "has only been estimated at about eight inches in a second, the pulsatory motion is perceptible in every artery of a certain diameter at the same instant in which the ventricle contracts." (p. 130.) But, "besides the general

general circulation, it may be ſaid that each part has its particular circulation with greater or leſs celerity. It is from this cauſe that the radial artery may have a hundred pulſations in a minute, in a panaris or whitlow of the finger, while that of the other ſide will only ſtrike ſeventy, and thoſe completely ſimultaneous with the action of the heart."—(p. 140.) Theſe paſſages appear to us to be wholly contradictory to each other; nor do we at preſent believe the poſſibility of ſuch diſcordant pulſations in the radial arteries at the ſame time. See our firſt volume, p. 421. The uſe of the valves of the veins appears alſo to be ſomewhat inaccurately ſtated (p. 154); it is not by dividing the blood "into a number of ſmall ſtreams," or rather portions, that they facilitate its motion, but by limiting that motion to a certain direction, when either the contraction of the veins themſelves or the operation of external cauſes tends to expel it from a given part of the vein.

Mr. Richerand calls the great Dr. Harvey, Gideon Harvey inſtead of William. The tranſlator, as an Engliſhman, ought certainly to have corrected this blunder. Gideon Harvey was the author of a ſatirical work entitled *Ars curandi morbos per expectationem*, which was republiſhed by Stahl, in Germany, with a ſerious and learned commentary.

The hiccough is attributed (p. 167) to a ſpaſmodic affection of the glottis; but in fact this action is principally a convulſion of the diaphragm, tending to compreſs the ſtomach, and cauſing the air to enter the cheſt with rapidity, ſo that its interception by the larynx produces the ſound which is well known.

The apparent riſe of "vapours" from the human body projecting a ſhadow in the ſunſhine, (p. 168) is merely a phenomenon ſimilar to the looming or *mirage* which produces double images of objects near the ſurface of the ſea; it is owing to the different refractive power of air of different temperatures, the aſcending current of rarefied air producing irregularities in the light which paſſes through it.

It is not the "black ſubſtance" which covers the poſterior ſurface of the iris (p. 210), but the whole ring, that is generally called the "uvea," and the anterior ſurface of the uvea is the iris. "The whole extent of the retina" (p. 213) is not "equally nervous and ſenſible," otherwiſe we might eaſily read a whole line or a page without moving the eye. "The different degrees of contraction and dilatation of which the pupil is ſuſceptible," (p. 216) by no means "offer a ſatisfactory ſolution of the phyſiological problem" reſpecting the accommodation of the eye to different diſtances, although its efficacy is much greater than ſome late authors have ſuppoſed.

Mr. Richerand, however, is probably not very anxious to obtain the character of a great optician, since he has taken so little pains on the subject as to admit passages like these into his work (p. 222):—"The water in which" fishes "live has the faculty of considerably breaking the luminous rays, by causing them to approach the perpendicular, and *supplies the defect from the flatness of the cornea.*" "The eye of birds should, on the other hand, possess a very great power of refraction; since the air of the upper regions, on account of its extreme rarefaction, is not well adapted *to approximate the rays of light.*"

The opinion of the imbricated nature of the epidermis appears to have been too hastily adopted (p. 241.) It does not follow because fishes and reptiles have scaly skins, that man must also be covered with invisible scales of the same kind, any more than with invisible feathers or an invisible shell. With respect to the sensations that are referred to parts which have been amputated (p. 287), our remark on Mr. Dumas's opinion (Imp. Rev. vol. i. p. 423) is equally applicable to Mr. Richerand's observations.

Sneezing is attributed (pp. 166 and 300) wholly or principally to "the diaphragm." But the effort of expiration is much more essential to sneezing than that of inspiration; consequently the contraction of the diaphragm can be only preparatory to this action.

The experiment of Glisson "made by immersing the arm in a vessel filled with a liquid, the level of which sinks when the muscles are brought into action," is alleged (p. 309) as a proof that the volume of a muscle is diminished during its action. The author observes that the effect is to be *partly* attributed to the compression of the adipose membrane in the interstices of the muscles; but he neglects a much more important circumstance, that is, the acceleration of the blood in the veins, which must necessarily render the whole experiment completely indecisive. See our first volume, p. 428. We are not acquainted with any satisfactory demonstration of the opinion that the specific gravity of muscles is increased when they contract: the crimping of fish, on which Mr. Carlisle has made some ingenious experiments, appears to us to be by no means immediately dependent on the vital contraction of the muscles concerned.

Mr. Richerand makes an observation respecting the circulation of the blood in the fœtus (p. 409), which is inconsistent with one of the fundamental laws of hydraulics: he attributes to the united action of both ventricles of the heart a much greater force in propelling the blood tha neither would possess

ſingly. Now it is well known, that when a cavity is enlarged to a double magnitude, it requires exactly a double force, in order to produce a given preſſure on any given tube communicating with it: conſequently, either ventricle acting ſingly on its own contents, would be as powerful as both acting together.

The author aſſerts that the pituitary or phlegmatic temperament "depends on the exceſs and activity" of the lymphatic ſyſtem; but it is difficult to conceive how the exceſs of abſorption can produce a redundancy of humours. According to the much more probable opinion, which is commonly admitted, it is the torpor, rather than the activity of the lymphatic ſyſtem, that is the cauſe of a phlegmatic conſtitution. Perhaps, however, the different parts of this ſyſtem may have their comparative activity different in different individuals.

We have omitted to notice the inaccuracies of idiom and expreſſion which have eſcaped the tranſlator, becauſe they occur in almoſt every page, and give the book the appearance of having been tranſlated by a foreigner. Some errors, however, we cannot avoid remarking: thus, page 9, "Tranſpiration is not the only mode by which nature throws off this exceſs of heat, *ſince the evaporation of fluids does not prevent digeſtion of the food.*" The ſenſe is here completely deſtroyed. P. 70, "The ſize and *fixidity*" of the curvatures of the duodenum. P. 73, "*ſplenetic* veſſels" for ſplenic. P. 97, 98, "Calculations," for calculi, or urinary concretions. P. 151, "Pewter," for tin. P. 202, "The force with which a tranſparent body approaches the perpendicular line, the rays of light which paſs through it," inſtead of *attracts towards* the perpendicular line. Many miſtakes of this kind will demand the tranſlator's attention in another edition, if it ſhould ever become neceſſary.

ART. CXXXII. *Harveſt Home: conſiſting of ſupplementary Gleanings, original Dramas and Poems, Contributions of Literary Friends, and ſelect Republications; including Sympathy, a Poem, reviſed, corrected, and enlarged from the eighth Edition. By S. J. Pratt.* 3 vols. 8vo. Price 1l. 11s. 6d. Philips, London. 1805.

ECCE iterum Criſpinus! When Mr. Pratt told us, in the motto prefixed to the laſt volume of Gleanings, "et j'ai fini," we did not expect, ſo ſoon at leaſt, to have had him again before us. *Mais il faut manger:* and we have no objection to allow the neceſſity, if he can find friends who make his publi-

cations the medium through which they confer their charity on him. We are informed, in the preface, "that ſome ingenious and benevolent friends, underſtanding that the author had more than a common intereſt in the ſucceſs of theſe volumes, entered ſo heartily into the ſpirit as well as the letter of his deſign, that they voluntarily made free-will offerings to complete his *load*." A load indeed it is, and not a light one; conſiſting of no leſs than ſixteen hundred and forty-five pages! all in Mr. Pratt's own manner; for, we obſerve that his ingenious and benevolent friends have caught his ſtyle and ſentiments. Though Mr. Pratt thinks "that thoſe who are nothing if they are not critical may with reaſon hail his periodical returns, were it only for the ſake of the opportunity of ſhewing their wit, acumen, and bitterneſs," we aſſure him that we regard with no pleaſure his threat of making this opportunity annual, for ſo we underſtand his telling us "that he bleſſes God that not a few of his friends would give him welcome were he to make an annual offering, in ſome form or other, ſo long as he ſhall live." Independently of the goodwill of his friends, we think there is another cauſe of the ſale of Mr. Pratt's books, and this is the groſs flattery which he laviſhes on almoſt every perſon of conſequence whoſe ſeat he paſſes by in the courſe of his travels. In page 427, vol. i. the name of Le Gendre Pierce Starkie, Eſq. occurs, and at the bottom there is the following note: "An exalted character, the friend of the poor and of human kind." In the next page he mentions the firm of Meſſrs. Peel, Yates and C°, of Church; and in a note to the word Peel he ſays, "Sir Robert Peel, Bart., a gentlemen univerſally appreciated for public ſpirit and private virtue." Here by the way we muſt obſerve to Mr. Pratt, that it is Mr. Lawrence Peel, and not Sir Robert, who is in the houſe at Church.—Theſe ſamples of flattery we quote becauſe they are ſhort: they are nothing when compared with what he ſays of the Earl of Warwick. Undoubtedly, Mr. Pratt has found out the ſecret of Sterne's beggar. However, we muſt proceed to our taſk of threſhing this precious load, the joint reſult of Mr. Pratt's labours and thoſe of his *ingenious friends*.

The firſt volume is a continuation of his Gleanings in England, and, as we greatly prefer giving praiſe to cenſure when we can do it conſcientiouſly, we are glad to acknowledge that in it there is ſome intereſting matter relative to the manufactures of Lancaſhire and Warwickſhire. The impreſſion we have derived from Mr. Pratt's book, and which has been confirmed by ſome obſervations of our own, is, that the cotton manufactory, puſhed to the extent in which it is in the vicinity of Manchester,

cheſter, is greatly injurious to the morals and happineſs of the lower orders of people.

Mr. Pratt's gleanings commence with what he calls the Hampſhire ſtation, and viſiting the country near Southampton in *November:* he then talks of the trees forming a *vernal* canopy. The whole of his deſcription of the country round Southampton is in his uſual ſtyle of maudlin eloquence. The weather was fickle; but "he catches the ſol of the minute, and ſallies forth to the neat, airy, genteel, well-bred little town of Wickam. Nature, exhauſted with weeping, appeared diſpoſed to atone for the paſt, and to reſtore her drooping powers. Her moſt radiant orb ſhone as if to dry up her tears, which, with more than the paſſion of Niobe, had fallen upon and almoſt deluged the earth." He meets with a rivulet, and is in raptures with "its *dulcet intonations,*" which, tranſlated into common Engliſh, means ſweet thunderings cauſed by a rivulet! In the courſe of this walk Mr. Pratt paſſes by the houſe of Dr. Warton, who was ill, and this gives riſe to a pathetic effuſion, which terminates rather ludicrouſly with the introduction of the apothecary. Soon after he is conſoled by feaſting at a cottage on ſome "*home-made and home-felt bread and butter.*" We have often heard November called the hanging month; but how much more elegantly is this expreſſed by the author: "A thin and apparently miſty veil thrown lightly over the foliage, on a *penſile* day like this, is often intereſting." p. 90, vol. i. At p. 241, we have the ſtory of Mr. and Mrs. Morrel, which is moſt pompouſly announced, and which in fact amounts to nothing.

We ſhall quote a ſpecimen of the manner of Mr. Pratt's Lancaſhire correſpondent, which we think almoſt equal to Mr. Pratt's own ſtyle.

"The Sabbath-day is ſpent, the writer of this would moſt charitably hope, the moſt profanely at this place of any other in his Majeſty's dominions. To this profanation many things conduce. Formerly the place was full of colliers. Many of the natives go into the army and navy. The knights of the black rock are not, generally ſpeaking, the moſt pious and devout perſons in the world; and the tranſplantation of black faces into red coats and blue jackets has not yet been found a very prolific mode of cultivating church-going fruits, nor ſome other Chriſtian graces and virtues. Again, cotton being engrafted upon the old ſtock, and being both combuſtibles, no change for the better has yet taken place. Thus in all the gradation of coal, gunpowder, and cotton, the obſervance of the Sabbath, and every thing reſpecting real genuine religion, remain exactly in ſtatu quo. Coal-devotion hath certainly not been accended by the flaſhes of naval and military intonation; nor hath the combuſtible matter of gunpowder and cotton been able to warm

the hearts or enlighten the paths of the inhabitants, in general, with the rays of religious felicity. But there may be great and glorious exceptions amongſt us in both the blue and ſcarlet."—(Vol. i. p. 434.)

Politeneſs obliges us to give at leaſt one ſpecimen of Mr. Pratt's own performance, and we will ſelect his remarks on Shakſpeare.

"A few miles from hence you will be invited by the far-famed ſcenes of Hagley, and the yet more attractive receſſes of the Leaſowes, where once reſided our Lyttleton and Shenſtone—poets, who have thrown over their reſpective domains the immortal fragrance and bloom of the muſe. Your gleaner has ſomething to offer you concerning both of *their* places. But the very memory of their beauties, ſoft and endearing as they are to a poetical obſerver more eſpecially, 'hide their diminiſhed heads,' and are *obliviated* by another object, which, when you are in the vicinity, will ſeize on your attention, and which throws, at an immeaſurable diſtance, every other that the mental eye can ſurvey. Warwickſhire is diſtinguiſhed, ennobled, and conſecrated, by being the part of England where her greateſt poetical *glory* was born. At Stratford upon the Avon, which he has rendered more famous than the Tiber, and which is only twenty-two miles from the town where I am writing, this extraordinary man was born.

"While the ſpectator is engaged in contemplating this real 'paragon of nature, formed in her very prodigality,' to apply his own words, there is no ſpace left in the mind for any other being. He includes in the immenſity of his own genius all the powers of the nine, and all their actual inſpiration. In a literary ſenſe, he is the ſun of the poetical world; and while we are peruſing his works we feel a glow, a fervor, a ſacred fire, warming and penetrating our hearts, as if we were in the midſt of his beams.

"The reſt of the tuneful train, though duly appreciated, each according to his degree and meaſure of brilliance, when apart, in their proper ſtations, at awful diſtances, like the fainter lights of the firmament, or [when] they are fed by his reflected radiance, like the moon whom they reſemble, *they* are loſt, abſorbed, and annihilated, when brought into a cloſe compariſon.

"How do I regret that you can never fully comprehend his auguſt claims to what is here ſaid of him: but his ſublime graces are not transfuſable into any other language, becauſe a tranſlator muſt have the paſſion, the ſpirit, and the ſoul of the great original, ſo to transfuſe them. This is the ſole poet, who, poſſeſſing univerſal powers, is, in a great meaſure, limited to the few beings who have the honour to be his countrymen. Our Dryden, Pope, Addiſon, and numberleſs other ornaments of the iſland, *may* be clothed in a foreign garb, without any important injury to the natural beauty of their figure; but our Shakeſpeare is, by nature, like the heirs of our crown, by the laws of the land confined to their own country. How ſtrange! yet true, my friend, to conſider that he who has beſt deſcribed

ſcribed all countries, and 'all which they inherit,' is himſelf, even like his own country, inſulated. Voltaire laboured in vain to give him a Gallic dreſs; but, how awkward, how ill-faſhioned, how unnatural, how unlike the blooming veſtments, ſky-tinctured, and of 'colours dipt in heaven,' wherein he appears at *home!* how unlike the rich, majeſtic, or the gay fantaſtic robes, in which his delighted compatriots behold him in England! Yet this is leſs remarkable than that, even in his own country, the power who enriched us with this great author has given birth but to one who could repreſent him—one only being who, in a collective ſenſe, could make his exquiſite genius palpable to our 'ſight as to our feeling.' Quin, indeed, is ſaid to have done juſtice to his Falſtaff, his Poſthumous had the happineſs of a Powell; and, to come to our own times, his Hamlet finds a mirror in Kemble; the wife of his Macbeth in the incomparable Siddons; and his Richard would be 'himſelf alone' in theſe days, were it not for Cooke. But, for an *aſſemblage* of all theſe, and of various others, drawn by the mighty maſter, who has been vigorouſly ſaid 'to have exhauſted worlds, and then imagined new," Nature has furniſhed us, in her courſe of near two hundred years, with only one man who could perſonate her darling, and that one was David Garrick.

"No wonder, therefore, ſhe has not produced a mortal ſufficiently favoured to give any part of the world, but his own native ſoil, aſſurance of ſuch a bard. My friend, it is decreed that you, who, like his own Othello, when the Moor loved with all the torrid fires of his country, as well as the beauties of his miſtreſs, in his heart,—would

"With greedy ear devour up his diſcourſe,"

are deſtined never to enjoy, fully, the incomparable talents of that great feature in the mind, and character, and genius of the Engliſh nation, *William Shakeſpeare.* And for this reaſon, amongſt many others, I not only rejoice in the name of Briton, but I wiſh my friend partook the glory."—(Vol. i. p. 483.)

From this firſt volume we are compelled to ſelect the following proofs of illiterateneſs, at which the mereſt ſchoolboy would bluſh. P. 481, London is ſaid to be the *vertex* of idleneſs and diſſipation. We have ſiſte *veaton* for ſiſte viator, *uni* qua non for ſine qua non, abeſte *profacei* for abeſte profani. People cannot help ignorance of a learned language, but they can help the affectation of a pretended knowledge.

The ſecond volume conſiſts of three dramas, namely, Hail Fellow well met, Love's Trials, and Fire and Froſt. Of theſe we would willingly have enabled our readers to judge in ſome meaſure for themſelves, were it not that their flimſy contexture is ſo extreme, that it is impoſſible to give any idea of them within any reaſonable compaſs.

In the firſt, a gentleman is made to ſay ſeriouſly, that he ſhould have thought the treaſure of a letter from the dear hand

of his miſtreſs cheaply purchaſed with his head. We indeed think the head of ſuch a man would be worth very little.

The ſecond drama is as inſipid as the firſt is abſurd. The third is the beſt of the three, and we think it equal to many of the farces in five acts which of late years have diſgraced the Engliſh ſtage.

The third volume of Harveſt Home conſiſts wholly of Poetry by Mr. Pratt himſelf, and by various of his friends, who have contributed original communications to this part of the work. Mr. Pratt's poems are chiefly flattering addreſſes to his numerous acquaintance in various parts of the kingdom. Not content with laying it on pretty thickly on the papas and mammas, Mr. P. takes care that the little maſters and miſſes come in for their full ſhare of his fulſome adulation. Of the greater part of theſe, we cannot more fully ſpeak our opinion than by uſing our author's own words:

"Of Birth-day lines to girls and boys,
Though like themſelves ſo ſmooth and pretty,
We think them worſe than children's toys,
Or than the Bellman's Chriſtmaſs ditty."

To his verſes Mr. Pratt has added notes nearly as bulky as themſelves. Whether it proceeds from his love of the typographic art, and a deſire to give the preſs as much employment as poſſible, or from a laudable anxiety to give his readers the fulleſt information, and to prevent the poſſibility of the moſt ſtupid of them not underſtanding his meaning, he gives theſe explanatory notes with a pertinacity that is never exhauſted. Thus the following line occurring in his poem to Mrs. Potter, page 172,

"That brighter ſtar than all the ſeven,"

he kindly ſubjoins this note, "Alluding to the ſeven ſtars," which poſſibly ſome might not have thought of.

In another note, at p. 158, he gravely informs us of a *peculiarity* of Mrs. Jeffreys of Bath, (ſiſter to John Wilkes) namely, "that when the rain *blows*, or the ſnow drifts into her apartment, ſhe has it removed in the morning!!"

After theſe original poems of Mr. Pratt follow ſome contributions from ſeveral of his friends, among which is one which may juſtly be called conſolation for Mr. Pratt:

"On many a ſubject though the learned ſay
That I have err'd and widely gone aſtray,
To other judges I with comfort look,
For fools think otherwiſe, and *buy* my book."

CXXXIII. *An Account of a Geographical and Aſtronomical Expedition to the Northern Part of Ruſſia, by Commodore Joſeph Billings, in the Years* 1785 *to* 1794: *the whole narrated from original Papers. By Martin Sauer.* 4to. Price 2l. 2s. Boards. Cadell and Davies. London.

A SLIGHT attention to the ſituation of Ruſſia and of her dominions, on the eaſt of Aſia, would at once point her out as the only nation who could, with advantage, proſecute diſcoveries on the weſtern coaſt of America. She not only commands the ſhores almoſt within ſight of thoſe iſlands which connect the two continents; but even the intervening iſlands. Yet, in the expedition before us, nine years were employed: for what? to build ſhips for an object already attained—to aſcertain the ſituation of iſlands already determined. It adds one other inſtance to thoſe which have long ſince been ſhewn in the hiſtory of the world, that the mind will not reach the extent to which dominion may be carried; that the head can no longer have a due influence over the body when the latter is preternaturally increaſed.

We need ſcarcely remind the ſcientific reader, that, ſince the diſcovery of the Cape of Good Hope, it has been the object of commercial adventurers, and enlightened navigators, to reach India by a ſhort paſſage. They have, conſequently, endeavoured to diſcover a north-weſtern route by Hudſon's Bay, or a north-eaſtern, round that extremity of Aſia. The latter has been the great object of the Ruſſian Government. It has been purſued with conſiderable pertinacity; nor is the attempt yet relinquiſhed.

The northern coaſts of the coloſſal empire of Ruſſia have been ſurveyed with care, till, on the eaſt, in the Icy Sea, the Bear Iſlands occur in longitude 165° E. They form the weſtern extremity of a vaſt bay, of which the eaſtern boundary is Tſchutski, more recently ſtyled Shelatskoi Noſs. The efforts of the Ruſſian navigators have never yet doubled this latter promontory; and the coaſt on the eaſtern ſide is ſtill unknown. North Cape, the extent of Captain Cook's diſcoveries, is 8° at leaſt farther eaſt, and $2\frac{1}{2}$ more to the ſouth; and beyond this, the Ruſſians have ſcarcely ſailed farther than the embouchure of the river Amaſyan; ſcarcely a degree to the northward.

The great object of the preſent expedition was to aſcertain the ſituation of the mouth of the Kovima, at the bottom of the gulf already deſcribed, between Bear Iſlands and Eaſt Cape, together with the promontory of the Tſchutski, or Shelatskoi Noſs. The former has, we find, been laid down too far to the north; its real latitude being about 69° 20′. Another, though probably

probably a more important object, was, to ascertain more accurately the situation of the islands between the north of Kamtshatka river, extending east and south-east to the promontory of Alyaska, on the south of Bristol Bay, on the American coast. This, however, the commodore did not attempt. The information we receive, we chiefly derive from the labours of Mr. Arrowsmith, assisted by some sketches from M. Sauer.

The author's journey is not very interesting till he passes the vast Uralian mountains, which divide Asia from Europe, and arrives at Irkutz, the capital of Siberia. The situation of this town is peculiar, and requires a little explanation. The center of Asia is divided by vast chains of mountains, which trend from east to west, assuming, in the northern range, the form of a segment of a circle. The center of this segment is formed by the vast Altaic chain, from whence rise the Ob, the Irhsk, and the Yenesei: the sides are formed by the Uralian chain and the Yablonny mountains. The interruptions of the mountainous ridge on the west is nearly in the situation of the Caspian and Lake Aral; and on the east, in that of Lake Baikal, on the north-west of which Irkutz is placed From this capital they proceed in a north-easterly direction across the Yablonny, or, as they are sometimes called, the Stanovoy mountains, to Ochotz, on the eastern coast of Asia opposite to Kamtschatka, which, with this part of Asia, forms a vast bay, the sea of Ochotz. From the last port the author again crosses these mountains, to reach Upper Kovima; but he advances, either from accident or ignorance, much farther north, and, falling in with the river Indiggirka, and proceeding east, and south-east, reaches the Kovima.

We have been minute in this description, since, in a great part of the route, M. Sauer's map, or indeed every other map that we have seen, assists us very imperfectly, and the author's description is by no means discriminated. He passes mountains, but is ignorant of their direction and names; fords rivers without informing us of their course. We shall now return, and select a passage or two, as a specimen of the country and the manners of the inhabitants.

Irkutsh offers little that is interesting. The inhabitants are numerous, and of very different nations. Hospitality is very generally practised, as in all places not much frequented, and the inhabitants are said to distinguish, with great propriety, between the worthless and the unfortunate. The number of houses is about 2500; and, of the inhabitants, about 20,000. It is the depôt of furs from the American coasts and islands, and is neatly built. It is in latitude 52° 16′ 30″, and in longitude 103° 46′ 45″ E. of Greenwich. The party, which was numerous,

numerous, and is ſtyled "the command," embark in boats and fall down the Lena. The appearance of the country, on its banks, we ſhall tranſcribe from the work before us.

"The Lena takes its riſe from an inconſiderable lake ſituated between the mountains near the Baikal, about 100 miles weſt-ſouth-weſt of Katſhuga Priſtan (wharf.) It flows in a gentle and uninterrupted ſtream, though here and there impeded by ſhallows at a late ſeaſon, to about the diſtance of 300 miles from its ſource, when it deepens conſiderably. The direction is very winding, but pretty uniformly eaſt-north-eaſt to Yakutſk, and nearly north from thence to its diſcharge into the Icy Sea, about the latitude 71° 30′, and longitude 127° eaſt of Greenwich, after a courſe of 3450 geographical miles. The appearance that it aſſumes is continually varying. In ſome places mountains bound the channel on both ſides, clothed to the ſummit with ſtately pines; in others, they are barren, projecting into the river, and turning its courſe; taking fantaſtic ſhapes, reſembling ruins of large buildings, towers, and churches; the chaſms overgrown with hawthorn, currant buſhes, dog-roſes, &c. In ſome places, the mountains retreat inland for miles, forming a back-ground to extenſive plains, and expoſing a miſerably built town, ſurrounded with cornfields, gardens, and paſture grounds, with a few herds of cattle grazing; theſe openings are frequent at unequal diſtances of 5 to 40 verſts from each other, and are always occupied by villages, as far as Olekma, 1800 verſts from Katſhuga: all beyond is deſolate, except a few huts inhabited by convicts, who have the charge of horſes for the poſt, and the towns of Pokroſky, Yakutſk, and Giganſk. The beſt of them is only a collection of huts, inhabited by prieſts and their attendants, officers and coſſacks, who teach obedience, and enforce the payment of tribute from the wandering tribes of Tartars that infeſt the neighbourhood."—(p. 23.)

On the river they proceed no farther than Yakutsk, a ſmall town conſiſting of 362 wooden houſes, in latitude 62° 1′ 50″ N. and longitude 129° 4′ E. The Lena, at this part, aſſumes a more northerly direction, and Ochotz was on the eaſt. Yakutsk is miſerably ſituated: the branch of the Lena, on which it ſtands, is dry in ſummer; and water is at the diſtance of more than two miles. Their fiſh is brought above 300 miles, and vegetables 1300.

Their ſubſequent journey is over mountains and deſerts, acroſs one or two rapid rivers, deſcribed with ſo little diſcrimination of the direction as to be dry and unpleaſing. They at laſt reach Ochotz. Here the ſhips were to be built: but the mind that ordered them had little influence at ſo great a diſtance. The wood that was to build the ſhips, was ſtill growing at 60 miles diſtance. As we find in this part of the work nothing very intereſting, we ſhall ſelect the following ludicrous

ludicrous deſcription of hunting the *Anas fuſca*, or velvet duck.

"Towards the evening of the 14th (July), appearances indicated a fine ſucceeding day, according to the prediction of the Lamuti, who waited on the commandant, requeſting his permiſſion to allow them, the Yakuti, and as many of the inhabitants as were willing, to go the next morning on a duck-chaſe out to ſea, and return with the flowing tide. The permiſſion was made public.

"Wedneſday the 15th, between three and four o'clock in the morning, the weather being calm and cloudy, about fifty canoes, with Lamuti, Yakuti and a few Ruſſians, went out to ſea, and returned with the tide at noon, driving before them an immenſe number of the ſea duck, called turpan. When they were got into the bay of Kuchtui about a mile from its diſcharge into the ſea, they were ſurrounded by more than 200 canoes drawn up in a regular line, forming a creſcent. Thus incloſed, the tide left them in about ſix inches water, and all the canoes were aground. A ſignal officer (the policy maſter) appointed by the commandant, gave the word for a general attack, when a ſcene of the moſt whimſical confuſion enſued. Men, women, and children plunged in an inſtant into the water; ſome armed with ſhort bludgeons, and others with ſtrings and nets; while one knocked on the head all that came in his or her way, others of the ſame party ſtrung or netted them, all hurly burly, huddling over each other. No field of battle is ſubject to ſuch a variety of incidents and tranſitions. An ill-directed blow ſometimes lights on the hand of a friend, inſtead of the head of the foe. Suddenly the ſhrieks, ſcolding, and ſwearing of the women, and wrangling among all, change to peals of laughter and merriment; and the ſupplications of the ducks, and the noiſe of myriads of gulls hovering about, form the ſtrangeſt medley of ſounds, perhaps, that were ever heard. The women caught by far the greateſt quantity; and the whole number deſtroyed amounted to more than ſix thouſand five hundred.

"The turpan is as large as a domeſtic duck; the neck ſhort; the bill black, ſhort, narrow, with a callous nob on the noſtrils; the feathers black, with dark grey ſpots. They moult all the quill feathers at once, and conſequently cannot fly; being driven, therefore, into ſhallow water, they are prevented from effecting their eſcape by diving, and become an eaſy prey. They taſte very fiſhy, but make an agreeable change of food for the poor inhabitants. When ſalted and ſmoke-dried, they are eſteemed an excellent whet with a dram before dinner."—(p. 37.)

Ochotz is ſituated in latitude 59° 19′ 45″, and longitude 145° 16′ on the northern coaſt of the ſea of the ſame name. It is miſerable in the extreme, as fogs, miſts, and chilling winds check all vegetation within four miles. Then a few ſtunted birch trees appear; but even the ſmall trees of theſe regions do not attain their uſual ſize, until ſome inconſiderable moun-

tains

tains have defended them from the cold. The inhabitants, except the officers, civil and military, are chiefly ſailors and coſſacks, drunken, idle, and enervated by the ſcurvy, the effects equally of filth and indolence. The inhabitants live on fiſh; and in ſpring, before the ſalmon return, the ſcarcity is ſo great, that the dogs devour each other. Fiſh is the food alſo of the cattle, ſo that the beef, and even the milk, have the ſame flavour. The harbour is ſhallow, and the ſhoals continue far out to ſea. A heavy ſurf breaks on the ſhore, and the harbour is obſtructed by a bar where the paſſage is only 5 feet deep at low water, and 30 fathom wide. Yet here they purpoſed to build "two ſhips of from 200 to 800 tons burthen!"

Our author croſſes the mountains, as we have mentioned, to reach the Upper Kovima, and his deſcription of the Yakuti is, on the whole, intereſting.

"This neighbourhood contains, within the circumference of 30 verſts, about 20 inhabited Yakut huts. The face of the country is moderately level for about 90 verſts, interſperſed with meadows and groves of larch, poplar, aſp, birch, and alder, with underwoods of black and red currants, dog-roſe, and raſpberry. The ſituation of the country is well calculated for the Yakuti; for, placed beyond the reach of intruding viſitors, they paſs their time in ſavage indolence, and, like the bears, their neighbours, are only roufed from their lethargy by the abſolute calls of nature, when they prowl about in queſt of animals. The verges of the mountains that bound the plains are infeſted with bears, lynxes, wolves, foxes, elks, deer, hares, ſquirrels, and ſome ſables. The meadows ſupport their immenſe numbers of cattle and horſes, and the rivers and lakes abound in fiſh and wild-fowl; ſo that a trifling effort is ſufficient to ſupply every want they are ſenſible of.

"I took leave of my Tungooſe and their rein deer, and declare that I did ſo with regret; for I was now an adept in riding, and found them more eaſy and agreeable than horſes; but, above all, I was enchanted with the manly activity of my guides, their independence, and contentment. Satisfied with the limited productions of nature, where nature itſelf ſeems to forbid the approach of mankind; their aſtoniſhing fortitude, keeping in full force every lively ſenſation of the mind, and ſurmounting all difficulties, until they obtain the intereſting object of their purſuit; inſpired me with an ardent deſire to participate in their dangers and delights. I pronounce them "great nature's happy commoners;" for they are

——— "As free as nature firſt form'd man,
"Ere the baſe laws of ſervitude began,
"When wild in woods the noble ſavage ran."

"The romantic deſolation of the ſcenes that frequently ſurrounded me, elevated my ſoul to a perfect conviction that man is the lord of the creation. I conſidered the dependence of the inhabitants

bitants of great cities, neceſſitated to ſupply the luxurious opulent, but ſtill more dependent, as the greateſt and moſt ſubmiſſive humility that refinement can impoſe upon man, checking his hoſpitality, and baffling all his hopes of mutual and reciprocal enjoyment, which is the baſis of ſociety, and the only ſource of happineſs."—(p. 47.)

Theſe independent ſavages wander over an extenſive ſpace, and ſeldom remain long in one ſpot. Even in the fiſhing ſeaſon, they frequently remove their habitations, as their tents, in their opinion, contract, in a ſhort time, a diſagreeable ſmell. They are indifferent to heat and cold; abſtemious in their diet; believe in, and ſacrifice to evil ſpirits, under the direction of their ſorcerers. They are rather below the middle ſize, and extremely active; have lively ſmiling countenances; and both ſexes are great lovers of brandy. Our author's journey is not, on the whole, very intelligible; but we have given the outline, which will be ſufficient for a general reader, and ſhall only remark, that the town of Zaſhiverſk, on the banks of the Indiggirka is ſo ſurrounded with mountains, that, on the 3d of November the ſun is viſible only three hours and a half in a day, and from the 12th of November till the 13th of January is completely hid.

Our author winters at Upper Kovima, and we have here all the horrors of a winter in the Arctic regions, ſo feelingly deſcribed by Maupertius. Reaumur's thermometer was below 40°, far below the point at which quickſilver freezes. To all the horrors of the cold, famine was added, for the contractors failed in furniſhing the promiſed ſupplies. In the vicinity of theſe rivers, the Yukagiri are found, a tribe, who know little of themſelves or their origin. They reſemble, in almoſt every reſpect, the Tungooſe. The Coſſacs at Upper Kovima live in a more independent ſtyle than in the interior of Aſia, and aſſume the dignity of independent chiefs.

When the ſhips were built, they fell down the Kovima, which flows in a north-eaſtern direction; but the coaſt affords no remarkable objects. It offers only the dreary ſhores of a highly northern latitude. The voyage itſelf, the object of all this preparation, is deſcribed in a few pages. Captain Billings was ſoon intimidated. He cruiſed in the bay to the weſt, and a little to the north, but the higheſt northern latitude obſerved, was only 69° 35′ 56″. Indeed they proceeded but a very few miles farther, and did not extend it to the embouchure of the Kovima, for the water was ſtill freſh.

"To conclude the detail of this ſhort excurſion, I ſhall ſubjoin the following remarks: The coaſt of the Icy Sea is moderately high, formed by projecting promontories and ſhallow bays, expoſed to every wind except the ſouth. The mountains are covered in different places with ſnow, which, melting, produces ſmall torrents ruſhing

ruſhing into the ſea. They are compoſed of granite, quartz, and a hard black ſtone; and produce moſs; a kind of vetch, the root of which is edible; creeping willow; and birch, not exceeding ten inches in height. The ſhores are covered with drift-wood nearly to Barannoi Kamen, but no farther eaſt. Along the ſhores are numerous remains of huts and places where fires have been, which, in all probability, have been made and left by different hunters.

"The quadrupeds that we ſaw were rein-deer, pretty numerous; bears, but none white; wolves, foxes, ſtone fox, wild ſheep, and the whiſtling marmot. The birds were gulls of ſeveral ſorts, ravens, hawks, blackheaded buntings, ſnow larks, a few partridges, geeſe, ducks, and divers.

"The productions of the ſea are very few. We frequently hauled the Seine, but only once caught the ſeld (herring) and mukſoon (a ſmall ſpecies of ſalmon). We ſaw ſeveral belluga, ſeals, and one whale, but no traces of ſhell-fiſh of any kind. The water was freſh to a conſiderable diſtance; the ice we frequently tried, but found it brackiſh, with neither ebb nor flow. The currents were very irregular, ſeldom ſetting any one way longer than the wind blew, at the unſettled rates of half a mile, a mile, or three miles and a half, per hour.

"The atmoſphere was cold and chilly; the greateſt heat that we experienced being, while at anchor, cloſe in with the land in Wolves' Bay, on the 15th July, when we had ſeveral claps of thunder. We had a gentle ſouth-eaſt breeze, and calms; and while the wind blew, the thermometer roſe to 14°, and 16° above the freezing point of Reaumur. During the intervening calms, it ſunk to 6°, 7°, and 8°. The coldeſt day was the 12th July, the thermometer being then 2° below the freezing point. It frequently indicated 1° above 0 at the time when our rigging was incruſted with ice."—(p. 79.)

The fogs were conſiderable, but the horizon was moſt clear in the coldeſt weather. The ice ſcarcely ever breaks up till the 20th of July, old ſtyle. At Middle Kovima, ſwallows were obſerved to ſwarm on the 2d of Auguſt, but on the 3d not one was to be ſeen, nor had any one obſerved their departure. They generally appear about the 21ſt of May. This fact is remarkable, as Auguſt is the warmeſt ſeaſon. The redbreaſt ſtays a day or two longer than the white. The ſnow-bunting, the firſt bird that appears, is ſeen about the middle of March, near the roots of the buſhes, where the ſnow is juſt melted. The river is frozen about the 20th September, and opens again about the 24th of May, when it deluges the country, and ſubſides only about the end of June. On the 25th of November, the ſun ſets till the 1ſt of January, the ſeaſon of the ſevereſt cold.

Our author and his companions return to Yakutſk; but he firſt offers a ſhort account of the natural hiſtory of theſe dreary regions.

regions. For this task, however, his abilities are unequal; and his liſt of fiſh, and of berries in particular, are almoſt uſeleſs, from the want of accurate ſcientific deſcriptions. The beaſts and trees he underſtood with more preciſion; but we meet with no facts worthy our ſelection.

Before the new expedition to the American iſlands could be ready, our author occaſionally paſſed from Yakutsk to Ochotz, and attempted to collect what accounts could be procured of former diſcoveries in the Icy Sea. The firſt of the adventurers, Shalauroff, after making ſome important diſcoveries, was, in a ſubſequent expedition, loſt. M. Sauer ſuppoſes that he doubled the eaſtern capes, and was cut off by the Tſchutski. Lachoff, the other adventurer, diſcovered ſome iſlands in the northern ocean, which abounded with the teeth of the mammoth; from which each geologiſt will draw his own concluſion, concluſions which may be with equal eaſe ſupported or combated, ſince the ſubject admits of ſo little real information. The hiſtory of the Yakuti, which fills many pages, is curious, but too extenſive for an abridgement. They are a tall, handſome, independent race, though the lower tribes are of an inferior ſtature and ſtrength. They migrated from the ſouth and weſt, and ſeemed to poſſeſs very decided traces of the Chriſtian doctrines. Mount Tſhebedal, between 50 and 60 miles north of Yakutsk, on the confines of the Lena, is formed of iron-ſtone, freeſtone, and coals. The iron approaches a pure malleable ſtate, and requires little preparation for forming tools. This country, from the 64th degree to the Icy Sea, and from the river Kovima weſtward to Anabara, contains near 4000 miles; from the Yana to the Anabara, near 2000. The Ruſſians, in both diſtricts, do not exceed 750.

The next object was the diſcovery of the exact ſituation of thoſe iſlands which ſeparate the eaſtern projecting promontories of Kamtſchatka from the weſtern points of the American continent. On this part of the expedition we ſhall not enlarge. It was conducted with the timidity and indolence of a man who had ſailed with Cooke, but had not imbibed an atom of his ſkill, his ſpirit, or perſeverance. A catalogue of longitudes and latitudes would not be very intereſting; and the cuſtom of ſavages, more or leſs active or ingenious, would only pleaſe, if wholly new. The former voyages have deprived the ſubject of this zeſt. Two facts of ſome importance, in a geological view, have been aſcertained. One is, that Alyaska, which ſeemingly projects from the American continent, in a ſouth-eaſtern direction, and has been conſidered as a promontory, is, in reality a peninſula, perhaps an iſland. To the weſt

of

of Kodiack is a lake, from which a river, flowing to the north, carries a navigator to Briſtol Bay; and, on the other ſide, it communicates with the northern Pacific. The other fact, which may admit of extenſive application, is, that from the north of the Aleutan iſlands, to the point where the two continents advance towards each other, the ſea grows gradually more ſhallow, the ſoundings from Oonalaska falling from 100 to leſs than ſix fathoms, as if Kamtſchatka had once united with Segalien and the coaſt of Aſia, on one ſide, and on the other with America. The Aleutan iſlands, in this view, would be the higheſt pics of this continuous land; and we ſtill find them a portion of a primitive world, as they chiefly conſiſt of the primæval granite.

On the eaſt, the navigators advance in Prince William's Sound, as far as Kaye's Iſland, but do not aſcertain a ſingle fact of importance. From the accounts of the natives, many of the apparent bays are, in reality, the ſea flowing between different iſlands. It is, at leaſt, certain, that they did not diſcover the mouth of any large river.

In their next voyage they advanced to the north, as far as the bay of St. Lawrence. The inhabitants of this diſtant region are Tſchutski, not Americans; ſo that if either of the two continents has been ſupplied from the other, Aſia has communicated inhabitants to America. The chief communication ſeems to be hoſtile, and the only mixture of races to ariſe from the American women, forcibly carried off by the Tſchutski. The ſtationary inhabitants of that part of the Aſiatic coaſt are computed at about 3000 males. The diſtance between the continents, according to the author, is 48 miles. The manners of the Tſchutski are wholly Aſiatic.

The commodore returns to Peterſburg by land, and the author, proceeding ſouthward, winters in Oonalaska, one of the Aleutan iſlands, a dreary ſpot, as may be eaſily ſuppoſed, when they look forward to Kamtſchatka as a genial clime for relief.

"On the 16th of May our veſſels were hauled into the outer bay. We were now elated at the proſpect of once more reviſiting Kamtſchatka, after the melancholy ſenſations that we had endured for eight months and ſixteen days, paſſed in one continued ſtate of anxiety upon this iſland, the grave of ſeventeen of our ſtouteſt hands; where, during the whole of our ſtay, we had only been cheered eighteen times with the ſight of the ſun, and never experienced one clear day."—(p. 277.)

M. Sauer preſerved himſelf from the worſt effects of the ſcurvy, though he was greatly debilitated, by eating vegetables while they could be procured, with the ſhell-fiſh, with which

the rocks abound, and the others which he procured by baiting his hooks with muſcles or limpets. They at laſt arrive at Kamtſchatka, and an excellent deſcription of this dreary country is annexed. We find in it, however, little novelty, and nothing ſo peculiarly intereſting, as to induce us to follow our author's account minutely. The deſcription of the hot ſprings, the Geyſers of this eaſtern Iceland, merit our attention.

"Hot ſprings are very numerous, and ſeem ſcattered all over Kamtſchatka; but thoſe in the following places are the moſt remarkable.

"Opalſki, or Oſernoi, ſituated nearly midway, between the Lopatka and Bolſhoiretſk, about 15 miles ſouth of the Kamtſhadal village of Yavinſk, ſurrounded by mountains, and at no great diſtance from the volcano of Opalſk. They occupy a valley of conſiderable extent, and are ſcattered to the diſtance of ſix miles, ſome parts of which produce detached birch trees, the ſweet plant, &c.; but in general the ſoil is barren, compoſed of different coloured marl, and large ſtones which appear to have been ſcattered by eruptions of ſome volcano. The largeſt hot ſpring is at the foot of one of the mountains; and we heard the noiſe that it made at the diſtance of near a mile before we came to it. It is about ſix fathoms in circumference, boiling up to a conſiderable height; the middle appears like a cauldron; and a piece of beef placed in it was very well boiled in a ſhort time: all around, it bubbles up between large ſtones; it then divides into two ſtreams, which deſcend over ſtones, and unite at the bottom with a ſmall rivulet formed by the other ſprings to the north: they flow a little way to the ſouth, then turn weſtward into the lake Oſernoi, About the border of theſe ſprings, and the rivulet which they form, we obſerve petrified, or rather calcariſed, foliage of the ſweet plant, birch leaves, ſticks, &c. of a beautiful whiteneſs; but ſo extremely delicate in their texture, that we could not preſerve any even in cotton, for they mouldered to duſt. The Kamtſhadals ſuppoſe this to be the habitation of ſome demon, and make a trifling offering to appeaſe his wrath; without which, they ſay, he ſends very dangerous ſtorms. Our naturaliſt, and Mr. Varonin, who aſcended to theſe ſprings in 1790, experienced a whirlwind, which tore their tent and ſcattered its contents about, many of which were never found again. Aſhes were ſcattered upon the ſnow about four inches deep, reſembling coarſe gunpowder, probably from the volcano Alaid (a ſolitary mountain in the ſea, ſituated about 20 miles ſouth-weſt of the Lopatka), which burns violently at this time (February 1793.) It has, at various intervals, emitted ſmoke ever ſince 1790. The oldeſt inhabitant does not remember its having done ſo before, although tradition informs them of its violent eruptions.

"Toward the ſource of the Byſtria, near the village Malka, are hot ſprings, a little way up the aſcent of one of the mountains, which boil out of the earth in two or three places, about a foot wide.

wide. Similiar ſprings are ſeen near the village Natſheke, but more extenſive, and forming in their run ſeveral convenient bathing places. Theſe have a ſulphureous ſmell; and the ſtones taken from the bottom of the openings, where the ſprings appear, are covered with a ſhining thin coat, which reſembles ſilver at firſt, but gets dull and of a dark colour after it has been ſometime expoſed to the air: the ſurrounding earth, to the diſtance of 20 fathoms in every direction, is warm, replete with empty ſhells like thoſe of ſnails, and a tranſparent glutinous ſubſtance; as alſo with ſpots of loam, whereon any thing heavy being thrown ſinks immediately. South of theſe ſprings, about the diſtance of 30 verſts, at the ſource of the river Natſheke, is a ſandy level ſpot, with ſeveral hot ſprings, the water of which is ſaid to be brackiſh.

"At the diſtance of 12 verſts from the village of Paratounca, in a direction north-weſt, is the diſcharge of a deep rivulet of warm water, called Klutſhevoia, navigable for canoes three verſts upwards. It ſprings from ſeveral hot water lakes in an extenſive plain; one of which lakes is about 100 fathoms long and 7 fathoms wide: very convenient for bathing near the ſhore, but in the middle very deep, and extremely hot. About 20 fathoms from this is another, about 5 fathoms by 7, but exceſſively hot: a body of boiling water iſſues through a ſquare hole in a ſtone at the eaſtern extremity; and it has a run into a cold water ſpring, ſo narrow that you may ſtand with one foot in each. Ulcers, old and freſh wounds, are reputed to heal from bathing in this water. I uſed it for tea, but the flavour was not very agreeable, being ſomething like that of Alum. The hot ſprings of Shumatſhik are ſituated 90 verſts north of the bay of Avatſha, and flow into Kronotſkoi bay. There are ſeveral others, but of no note."—(p. 305.)

The inhabitants both of Kamtſchatka and the Aleutan iſlands are ſprightly and ingenious, evidently of Aſiatic origin, but ſeverely oppreſſed by the delegated deſpotiſm of the Ruſſian government. The Kamtſchatdal poſſeſſes honour and integrity in a ſuperior degree.

Mr. Sauer returns to Ochotz, and from thence to Yakutsk. A very intereſting deſcription of the ſource and direction of the Segalien, which falls into the ſea of Ochotz, on the north of the iſland or peninſula (for Perouſe did not determine the queſtion) of Segalien, is added from the information of a Tungooſe chief. This deſcription is of more importance, ſince the valleys on its ſhores are inhabited by the diſcontented Tungooſe and Yakuti, forming a frontier guard on the north of China, and protected by this nation. Theſe ſpirited and warlike malcontents would defend with great zeal the Chineſe againſt any hoſtile attempt of the Ruſſians. Future ages may find, in theſe extenſive diſtricts, a nation, whoſe origin, without a hint of this kind, would be a moſt difficult problem.

A ſhort account of Captain Billings's hardſhips in his journey acroſs the promontory of the Tſchutski, which projects towards the American continent, is added. The travellers were plundered with little mercy, and twice with difficulty eſcaped aſſaſſination.

The appendix contains ſeveral vocabularies, the inſtructions to the different officers, and imperfect deſcriptions of an auk, caught at Oonalaſka, and of ſome fiſh from the neighbouring ſeas. The general inſtructions were probably, at leaſt in part, from the pen of the imperial Catherine. Their general merit deſerved a more complete execution.

On the whole, this is in many reſpects an important work; it affords a more correct and faithful picture of theſe dreary regions, than we have ſeen: and if it repreſents nature in her leaſt captivating features, it is ſtill of importance to complete the portrait; to ſee the ingenuity of the human race ſtruggling for ſupport in the moſt ungenial climes; to ſee that, among ſupplies the moſt coarſe and ſcanty, Providence does not neglect mankind; that their neceſſities are not without relief; and that what to them at leaſt muſt be luxuries, are not wanting. The map which illuſtrates this work is not ſufficiently full and explicit: the plates, which are numerous, appear to be characteriſtic, and are well executed.

We underſtand that the Ruſſian government has lately ordered ſtill more circumſtantial accounts of this expedition to be given to the world. Captain Sarytſchew, who is mentioned with great praiſe by Sauer, has accordingly publiſhed in the Ruſs language an abſtract of his journal, in 2 vols. 4to. with a folio atlas. This is to be followed by Captain Billings's journal, and the celebrated Pallas is ordered to publiſh the notes of the late Dr. Merk, who attended the expedition in quality of naturaliſt. From theſe, much information relating to theſe deſolate regions might be expected, were they in a language which is better known than the Ruſſian.

ART. CXXXIV. *The Divine Inſpiration of the Jewiſh Scriptures, or Old Teſtament, aſſerted by St. Paul, 2 Timothy* iii. 16, *and Dr. Geddes' Reaſons againſt this Senſe of his Words examined. By Robert Findlay, D. D. Profeſſor of Theology in the Univerſity of Glaſgow.* 8vo. pp. 104. Price 3s. Cadell and Davies, London. 1804.

THE divine inſpiration of the Scriptures is a ſubject of high importance, and well deſerving of impartial inveſtigation. This treatiſe is intended to eſtabliſh the general belief in this weighty article of the Chriſtian faith; but the title

title page, we apprehend, is in danger of exciting expectation which the peruſal of the book is not likely to gratify. The ſufflation of the Hebrew writers by the ſpirit of God, and a diſpute about a Greek particle in an epiſtle of Paul, are ſubjects ſo widely different, and ſupported by evidences ſo diſtinct, that the truth of the former is little affected by the ſpurioufneſs or authenticity of the latter. The word, like the church of God, is founded on a rock, and not on a pebble; and the gates of error, however wide, of ſcepticiſm, however inſidious, can never prevail againſt it. Of this we have the moſt ſolemn aſſurance, and the experience of near two thouſand years confirms the truth of the declaration. The diſſertation before us, however, as it oppoſes with honeſt zeal the ſentiments of a raſh though learned writer on this ſubject, deſerves peruſal, and will doubtleſs meet the approbation of thoſe who in the ſtricteſt ſenſe maintain the inſpiration of the Holy Scriptures.

In diſcuſſing the important queſtion, whether the Jewiſh writers were in the ſtricteſt ſenſe actuated by the ſpirit of God, the opinion of the Apoſtle Paul cannot be overlooked or undervalued, at leaſt, by believers in revelation. Of this, Dr. Geddes, whoſe latitude of ſentiment has induced Profeſſor Findlay and others uncandidly to claſs him with the enemies of the Scriptures, appears to have been ſenſible, and therefore endeavoured to overthrow the general acceptation of the verſe in which the univerſal inſpiration is aſſerted, by ſhewing that the copulative *και*, conjoining *ωφελιμος* to *θεοπνευστος*, did not come from the hand of St. Paul, but was inſerted by ſome means or other in after times. He accordingly conſiders the former adjective as forming a part of the ſubject, and the latter alone the predicate having the connecting or ſubſtantive verb, as is frequently the caſe, underſtood: and inſtead of the common verſion, *all Scripture is given by the inſpiration of God*, he renders the verſe, *Every writing by God inſpired is fit for inſtruction*, &c. In ſupport of his hypotheſis, he adduces three arguments, of which the moſt deſerving of critical notice is, "The copulative *και and*, which alone makes for the preſent reading, is wanting in all the ancient verſions except the Æthiopic." To this the Profeſſor replies, "Whether we can infer with certainty that the word *και* was wanting in the Greek book which each of thoſe tranſlators uſed, who have not expreſſed it in their verſion, may be doubted. For it hath been obſerved by accurate critics, that they who tranſfuſe a book from one tongue to another, ſometimes omit and paſs over, ſometimes interpo-

late and add words, when this does not seem to alter the sense," (pp. 9, 10.) This assertion must be allowed to be true as far as it goes; but had the Professor been master of the subject, or had he weighed the versions alluded to in the balance of accurate criticism, he might have taken a more solid and decisive ground, and turned against his antagonist the edge of his own argument. *For they clearly imply that the conjunction did actually exist in the copies used by their respective authors.* The proof of this assertion, to be deduced from the circumstances which the apostle had in view, in dictating the controverted verse, as it serves to place its meaning in a new and clear point of light, we shall here subjoin; and the temerity of Dr. Geddes will hence appear to be equalled only by the want of critical perspicacity in his refuter.

The epistles of Paul were letters, the chief object of which was to remove those errors which some pretended converts from among the Jews and the Heathens had imported into the churches established by him. In the church of Ephesus, over which Timothy presided, those heresiarchs appear to have been numerous, and to have taught their perverse doctrines with great success, in direct opposition to the authority of the apostle. What these doctrines were we learn from Irenæus, Tertullian, Epiphanius and Theodoret; and the positions which the apostolic writers sometimes advance, leave us no room to doubt the justness of their representations. One of their notions, which, according to Irenæus, Simon the magician mentioned in the Acts first advanced, was, that the Jewish writers were some of them inspired by Satan; and while they rejected for the most part the divine mission of Moses and the prophets, they pretended to be themselves inspired by the gods, which they professed to teach. For this reason the apostle calls the false teachers in this epistle γοητες *diviners*, and their doctrines, *doctrines of demons.* Hence multitudes of spurious writings, such as the early Christian forgeries ascribed to the *Sibyl*, calculated, we may suppose, to deceive others, and to justify themselves in the abominable vices of which they were guilty, were imposed upon their simple followers as of supernatural authority. The propagation of such pernicious compositions rendered it necessary in the apostles to lay down certain criteria, by which the churches might be enabled to distinguish between the dictates of divine authority, and those represented as such by the artifices of men. As this is a fact which has escaped the critics and commentators, we will here illustrate it by a few examples from the epistles.

Peter

Peter intimates that no written prophecy was calculated to promote the private intereſt of him who delivered it, nor to gratify the impure inclination of man, but received its ſolution in a remote event of general intereſt and utility, comprehended in the ſcheme of providence. His words are, Πασα προφητια γραφης ιδεως επιδυσεως ου γινεται, ου γαρ θεληματι ανθρωπου ηνεχθη, &c. &c. 2. Epiſ. i. 20. What method more rational could be ſuggeſted to diſcriminate writings really inſpired, from thoſe which pretended to be ſo, but which were forgeries, having for their object the intereſt of their baſe authors? That the apoſtle had in view falſe teachers, who, while they denied the divine inſpiration of the true prophets, circulated fictions of their own, under that appellation, is evident from the ſubſequent verſe, in which he mentions men of that deſcription.

The ſect, which from their hatred towards the true believers were called *Cainiſts*, and from their worſhipping the ſerpent *Ophitæ*, denying the humanity of our Lord, *curſed* the man Jeſus, and admitted none into their ſociety, as Origen tells us, unleſs he conformed to the ſame impious practice, Εαν μη αραις ϑηται κατα του Ιησου. See his book againſt Celſus, p. 294. The authors of this vile hereſy exiſted in the times of the apoſtles, and thus Paul evidently alludes to the cuſtom atteſted by Origen: "Wherefore I make known to you, that no one, ſpeaking by the ſpirit of God, calleth Jeſus *curſed* (αναϑεμα)," 1 Cor. xii. 1. The impoſtors pretended to be divinely inſpired, and, on the authority of this affected inſpiration, *anathematiſed*, i. e. rejected with *curſes*, from their creed, the man whom Paul proclaimed to be the Son of God. His meaning then is, "No man is authorized by the ſpirit of God to curſe *Jeſus*. He therefore, who rejects him as the Meſſiah, and pretends to be authoriſed to do this by the divine ſpirit, is a *falſe prophet*." The alluſion which the apoſtle has to men of this deſcription is ſtill more obvious from the ſubſequent clauſe of the above verſe. "No one can ſay *Lord* Jeſus except by the holy ſpirit;" that is, "The man who acknowledges and addreſſes Jeſus as LORD is ſanctioned by the holy ſpirit." To Irenæus we are happily indebted for the fact which developes the meaning of this otherwiſe obſcure paſſage; for he aſſures us, that the falſe teachers refuſed to addreſs the Saviour under the title of *Lord*, Ουδε Κυριον ονομαζειν αυτον εϑελουσιν. (p. 9.)

A paſſage in the epiſtle of John extends the alluſion to thoſe falſe prophets who, exiſting in the days of the apoſtles, affected to be juſtified by divine inſpiration, in maintaining that Chriſt had not a real *human body*, but that he was a ſupernatural being, in the form and appearance only of a

man. "Beloved," writes he, "believe not every ſpirit, but prove the ſpirits (i. e. thoſe pretended predictions circulated by the falſe teachers) whether they be of God. For many falſe prophets have come into the world. In this is known the ſpirit of God, every ſpirit which confeſſes Jeſus Chriſt come in the fleſh (i. e. acknowledges the Meſſiah to be the man Jeſus, poſſeſſed, like other men, of real fleſh and blood) is of God; and every ſpirit which doth not confeſs Jeſus Chriſt come in the fleſh, is not of God." (Chap. iv. 1—4.) The ſpirit by which the deceivers profeſſed to be actuated in ſupport of their doctrine is, in a ſubſequent verſe with much force and propriety, termed *the ſpirit of fraud*, το πνευμα της πλανης.

The apoſtle Paul, in the diſputed verſe, lays down another ſtandard by which to diſtinguiſh the falſe from the true writings of inſpiration, and reſpects not the doctrine but the moral tendency of thoſe writings. The anti-apoſtolic teachers, though bearing the Chriſtian name, continued in the practice of the groſſeſt vices. The character given of them by the fathers, might indeed be ſuſpected of exaggeration, had not the apoſtles themſelves delineated it in colours ſtill more black and odious. See 2 Tim. iii. 1—10. 2 Pet. ii.—alſo the epiſtle of Jude. The books which they forged and propagated as divinely inſpired, might ſafely be regarded as calculated to anſwer their own ſiniſter purpoſes, and not to promote the cauſe of truth and virtue. On the other hand, the Jewiſh Scriptures have no other object than the reformation and improvement of mankind: and one principal reaſon, no doubt, the impoſtors had for denying the divine inſpiration of the prophets was, that they contain ſevere and repeated denunciations againſt their enormities. On this glorious characteriſtic of the real writings of inſpiration, Paul grounds the following exhortation to Timothy: "But continue thou in the things which thou haſt learnt, and haſt been aſſured of, knowing of whom thou haſt learnt them, and that from a child thou haſt known the *Holy Scriptures*." He then, in order to enable him and others to diſtinguiſh theſe from the pretendedly inſpired works of the impoſtors, ſubjoins this beautiful deſcription of every writing which can juſtly claim God for its author: "For every writing by God inſpired is *alſo* (και) fit for inſtruction, for reproof, for correction, for improvement in righteouſneſs, that is, it bears this prominent proof of inſpiration, that it is adapted to moral purpoſes." The meaning of the author, when drawn out to its full extent, is to this effect, "The Holy Scriptures, which the falſe teachers reject as being really inſpired of God, diſplay this mark of inſpiration, that they are intended to reform the vices,

vices and improve the virtues of men; whereas all such writings as claim this high authority, but are not *withal* subservient to these purposes, you should regard as the impositions of men, and not the dictates of divine wisdom."

This interpretation is worthy of acceptation, and is as conformable to the simplest principles of the Greek tongue as it is to sound reasoning. The epithet θεοπνευστος forms a part of the subject of the apostle's proposition, and serves to limit the noun γραφη, which, as Dr. Geddes has observed, without such limitation would render the assertion of the writer nugatory and absurd. Could any sober-minded person hazard such a declaration as that, *every writing* (for this is the meaning of πασα γραφη) is divinely inspired? That the apostle Paul should have done it at a time when he had in view writings which falsely claimed the sanction of inspiration, is morally impossible. The Jews, as Peter observes, had their *false prophets*; and apocryphal works have been transmitted to us. These, as well as the oracles of truth, comprehended in πασα γραφη, would prove the assertion of the apostle to be even false. The arguments of Dr. Geddes on this part of the subject are not to be shaken, and the attempts of Professor Findlay to answer them are feeble and ineffectual. It is worthy of remark that, πασα γραφη θεοπνευστος, the subject of Paul's proposition, is precisely the same with the words πασα προφητεια γραφης, *every prediction on record*, or *every inspired writing*: which Peter has used as the subject of his proposition. (2 Ep. chap. i. 20.)

But though Dr. Geddes is thus far right, with respect to the conjunction και he is glaringly mistaken. This particle is not always *conjunctive*, but sometimes serves to render the word succeeding it *prominent* and *emphatic*, by lifting it up, as it were, above the other words in the sentence, and bringing it forward to the view of the reader. In this sense its use is similar to that of the connecting verb ειμι (which, philosophically considered, is only a conjunction, its use being to join the predicate with its subject) and is sometimes employed with advantage in its place. This is the signification which it bears in the disputed verse, and the clause might be thus rendered, 'Every writing by God inspired *is* fit,' &c. Now it is remarkable that this is the turn which the ancient translators have given to the passage, and their version is the same with that above, as Dr. Geddes has shewn, and Professor Findlay allows. They considered και by its demonstrative power as giving a prominence and force to ωφελιμος, and thus holding it forward as the predicate of the discourse, and consequently rendered it by the connecting verb in their respective tongues. Thus the conjunction και, so far from being absent, necessarily existed in their copies, and the conclusion of Dr. Geddes shews more confidence

confidence than judgment. We cannot help remarking, that Clement of Alexandria underſtood the paſſage as it is explained above, and agrees with the Syriac verſion. His words are, γραφας θεοπνευστους καλει ωφελιμους προς διδασκαλιαν, literally, *he calls the Scriptures divinely inſpired, being fit for inſtruction*; which means not that Paul aſſerts every writing to be divinely inſpired, but that the fitneſs of the Scriptures to moral education is a proof of their divine inſpiration, and ſubſtantiates their claim to be conſidered as divinely inſpired: and we have ſeen this very nearly is the real meaning of the apoſtle. Tertullian put the ſame conſtruction on his words; Legimus omnem ſcripturam, ædificationi habitam, divinitus inſpirari; *we read that every Scripture, fit for inſtruction, is divinely inſpired.* This is the converſe of Paul's propoſition. The ſubject and predicate are diſtinguiſhed by the Latin interpreter as in the Greek, and the only difference is, that they have changed places. The concluſion then to be drawn from theſe fathers is, not that the conjunction was abſent from their copies, but that they underſtood the meaning of the apoſtle ſomewhat better than was done by Dr. Geddes. Profeſſor Findlay notices both theſe paſſages. See pages 14, 15. But it is his ſingular fate to be wrong by reaſon, and right by prejudice; the latter having prompted him to *infer* what his arguments are not ſufficient to prove. Both Clement and Tertullian read the diſputed particle in their Greek copies, but they underſtood the paſſage as the apoſtle intended it; and their meaning is very different from that of Profeſſor Findlay. We acknowledge, however, that though he has overlooked the ſtrength of his argument, he has conducted the controverſy with fairneſs and learning; and that he brings his reader to a right concluſion, though he has the misfortune of having miſtaken the road. While we expreſs our reſpect for his abilities and ſtation, we ſcruple not to cenſure the illiberality evinced in the following paragraph. "In the preſent age many have endeavoured by their publications to overthrow the authority of the Bible, and to deſtroy men's reverence for it as an infallible guide of their faith and practice, and their attempts have been reſiſted by different writers, with honour to themſelves and benefit to mankind. To the authors of the former claſs muſt now be added the learned Dr. Geddes." (p. 1.) Charity and candour are the faireſt offſpring of Chriſtianity, and the beſt teſt of a man's regard for the Scriptures. He who violates theſe principles, whatever may be his pretended zeal, does more towards overthrowing their authority than can be done by the worſt infidels. The attachment of Dr. Geddes to revelation, erroneous as were his ſentiments on ſome important points, was unſhaken; and the

principal labour of his life was to elucidate, and by elucidating to recommend to more general reception, the Sacred Scriptures. To represent him as their enemy, then, is an act of illiberality not to be justified on Christian principles; and this illiberality is aggravated into cruelty and cowardice, by the reflection that the illustrious man thus deeply injured is no longer among the living to defend himself.

ART. CXXXV. *Proceedings of the Board of Health in Manchester.* 12mo. pp. 262. Price 4s. Cadell and Davies, London. 1805.

IN Manchester, as in all manufacturing towns, there must necessarily exist numbers of artisans who, by the fluctuating nature of their employment, are occasionally reduced to great poverty. When in that situation, they generally crowd into lodgings of the following description. They consist of two rooms under ground, the front apartment of which is used as a kitchen, and, though frequently noxious by its dampness and closeness, is greatly preferable to the back room; the latter has only one small window, which, though on a level with the outer ground, is near the roof of the cellar, it is often patched with boards or paper, and in its best state is so much covered with mud as to admit very little either of air or light. In this cell the beds of the whole family, sometimes consisting of seven or eight, are placed. The floor of this room is often unpaved; the beds are fixed on the damp earth. But the floor, even when paved, is always damp. In such places, where a candle is required, even at noonday, to examine a patient, the sick are often to be seen without bedsteads, lying on rags: they can seldom afford straw.

In such habitations of misery, it is no wonder that contagious fevers originate; and, when they do occur, they quickly spread from one to another, till the whole wretched inmates are infected. To arrest the progress of disease in such situations by the administration of medicines, is a vain attempt. The sources of these fevers, in the neighbourhood of Manchester, are multiplied also by the cotton mills. The unventilated apartments of these manufactories are occupied day and night by successive gangs of children, breathing corrupted air, and neglected by their hard-hearted parents, who, instead of maintaining their offspring during the tender years of infancy, support a life of debauchery on the profits of their premature and unnatural exertions. Those who work all night have only a perturbed sleep during a few hours of the day, generally taken in a bed just left by those who have risen to take their turns

of

of labour. By these occasionally changing their employers, typhus fever is frequently communicated from one manufactory to another.

But contagion, once engendered, does not confine its ravages to that class of people among whom it originated, but frequently extends its destructive influence to the families of those in the more elevated stations of society. The dread of becoming the victims of typhus fever impelled some of the more wealthy inhabitants of Manchester to take measures to prevent the extention of contagion. Professing their object to be to meliorate the condition of the poor, and calling to their assistance some very respectable practitioners, they formed themselves into a *Board* of *Health*.

To arrest the progress of contagious fever, the most effectual means appeared to be to separate the infected from the healthy as soon as the existence of the disease could be ascertained, and to place the diseased in a situation where they might receive every requisite medical attention, breathe pure air, and be furnished with appropriate diet, and due attendance. For the accommodation of the sick, they hired some unoccupied houses in the vicinity of the Infirmary. On the purpose to which these were intended to be appropriated, becoming known, the proprietors of the neighbouring houses became alarmed, and opposed the undertaking, on the grounds of the fear of contagion becoming more violent from being concentrated, and also of its being diffused through the air so as as to endanger the health of the inhabitants of the more immediate neighbourhood.

To quiet these apprehensions, the Committee of the Board of Health took the judicious resolution of obtaining the opinions of those physicians whose situations had afforded them the most extensive opportunities of seeing the nature and progress of contagious fevers. These were published, and occasionally replied to. In the course of this controversy, a great many useful points were discussed and settled. The committee persisted with temperate firmness in the execution of their purpose, and finally triumphed over all opposition. Experience of the utility of the plan became at last so decided, that many of the most keen opponents of it were converted into its zealous supporters.

The interesting topics discussed in these papers, which were at first published separately, made them eagerly sought after by those who had similar intentions in view. To satisfy this laudable curiosity, the most useful and important have been selected, and are now laid before the public in the present volume. To give a general analysis of the detached opinions

of

of various individuals, is impossible. But when our readers are informed that they will in this little volume meet with the sentiments of Dr. *Percival*, Dr. *Currie* of Liverpool, Dr. *Haygarth*, Dr. *Ferriar*, Dr. *Bardsley*, Dr. *Campbell*, &c. on the important subject of contagion, they will know how to appreciate its merits.

The following points seem to be determined: 1, That the sphere of contagion of typhus fever, and even of the plague itself, is extremely limited, extending but a very short distance from the body of the sick person. 2, That it is not conveyed to any distance through the air, as nurses have lived for many months in the centre of wards constantly filled with patients in the worst stages of typhus fever, without contracting the disease. 3, That the inhabitants of houses in the immediate vicinity of such wards, and which must have been frequently exposed to currents of air blowing over the sick, have in no case whatever been known to be infected. 4, That persons whose duty obliges them to be near the sick, may in general escape infection, by being careful not to inhale the breath or other exhalations of the diseased, nor to stand in a current of air blowing immediately from the surface of their body.

The utility of this excellent institution has now been decidedly proved by nine annual reports. By them we perceive that the number of sick have decreased, the fear of contagion is done away, and the treatment of the disease better understood, as a much smaller proportion of patients received into the house of recovery have died in latter than in former years. Nor does it appear that the concentration of a number of patients labouring under typhus fever into one apartment, provided ventilation is duly attended to, tends in the least to impede the recovery of the sick.

The communication from that truly respectable character, Mr. *Dale* of Lanerk, proves that a cotton mill may not only be rendered perfectly healthy, but even converted into a school of morality, and that, with a due degree of attention, children brought up in that situation, may at a proper age be at least as fit to serve their country either in peace or war, as those in the same station of life educated at home by their parents; and all this without any detriment to their employer. It is the duty of the legislature of the country to interfere and prevent the sacrifice of human life to private emolument. The proprietors of cotton mills should every where be obliged to conform to similar regulations.

To many of our readers the following piece of information, contained in Dr. *Haygarth's* letter on the management of infirmaries, cannot fail to be acceptable. "You know that the vapour

vapour of volatile vitriolic acid is occaſionally employed to kill bugs. On this humble but intereſting ſubject, I made ſome trials, and found, from the fumes of burning ſulphur, that bugs ran away, but that they were not killed by it. It may not be irrelevant to ſay that *rectified ſpirit of wine* is the beſt poiſon for bugs. It has no diſagreeable ſmell; leaves no ſtain; can be applied in every crevice, as well as freely to clothes. I have ſeen two drops of the rectified ſpirit of wine in a ſmall phial kill forty bugs; the experiment was repeated with the the ſame ſucceſs. You may ſuſpect that the animals were only dead drunk: but they never revived."

The authors of this work do not appear to place much reliance on the practicability of deſtroying the fomites of contagion by the introduction of any chemical vapour, but, depend chiefly on ſtrict cleanlineſs, and frequent white-waſhing with freſh made lime-waſh. The clothes of the diſeaſed are diſinfected by firſt ſteeping them in cold water, next by the uſual proceſs of waſhing with ſoap, and finally drying them in an oven.

Of the utility of the preſent publication, there can be no doubt; and we hope that the ſucceſsful example of checking the effects of typhus contagion, here adduced, will cauſe the adoption of ſimilar means in every ſituation where the prevalence of that diſeaſe may render them neceſſary.

ART. CXXXVI. *A Voyage round the World in the Years* 1800—1804. *By John Turnbull.* 3 vols. 12mo. pp. 679. Price 13s. 6d. Phillips, London. 1805.

NO countries have, of late years, ſo much intereſted the curioſity of general readers as the iſlands in the Pacific Ocean. The recent diſcovery of them, and that principally by the exertions of our countrymen, the voluptuous manners of the principal iſland, and ſtill more the eagerneſs ſome of them have betrayed of adopting the arts of Europe, added to the experiment of colonization carried on upon a very large ſcale at New South Wales, all contribute their ſhare towards this intereſt. Hence we open the volumes which treat of theſe countries with eagerneſs, and ſeldom fail of finding pleaſure in their peruſal. The preſent work, although ſmall in ſize, is replete with information, and diſplays the recent ſtate of the principal places to conſiderable advantage.

Mr. Turnbull having, while ſecond officer of the Barwell, on her voyage to China in the year 1799, been led to indulge very favourable ideas reſpecting the trade to the North-weſt coaſt of

of America, engaged ſome merchants to ſhare with him in this ſpeculation. A ſhip, the Margaret, was accordingly got ready, commanded by the firſt officer of the Barwell, while Mr. Turnbull himſelf made the voyage as ſupercargo.

They left England in July 1800, in company with the Eaſt-India fleet, and touched with them at Madeira; but, finding that the heavy ſailing of their conſorts delayed their voyage, they parted company, and, after a tedious paſſage through the torrid zone, occaſioned by the ſoutherly winds, they bore up for St. Salvador.

The author complains heavily of the treatment they experienced from the Portugueſe governor, and affirms that a very ſtrict intimacy, not well ſuited to a neutral power, exiſted between the Portugueſe and Spaniards, very prejudicial to the intereſt of Great Britain in time of war.

"For, whilſt the Spaniards in the harbour were lading and unlading as deliberately and as much at their eaſe as if they were in Cadiz itſelf, his Excellency (the Governor) informed us that we muſt make all our neceſſary repairs in four days, and at the expiration of that period leave the harbour."—(Vol. i. p. 18.)

Nor was the ſhort ſtay allowed to be enlarged.

"The fourth day was now expiring, and with it the civility, or rather forbearance from hoſtility, of the Portugueſe. The Harbour Maſter came on board, with orders from the Viceroy not to return till he had ſeen us out of the harbour. We obeyed this peremptory command with no very good grace. It may be needleſs to ſay that our reception was not worſe than that of almoſt every other Engliſh veſſel which has happened to touch at their ports.

"Being very much at a loſs to account for a conduct ſo ill ſuited to a civilized nation, and towards the people of a country to whom, in the preſent ſtate of Europe, they owe the very exiſtence of their empire, I took ſome pains to aſcertain the cauſe. At length, being introduced to a Major in the ſervice, a veteran who had more knowledge than his brother officers, I learned that the political connection between England and Portugal had not unfrequently involved the latter in broils with their neighbours, and that it had thus become a point of policy to extenuate this jealouſy by an appearance and even a reality of hariſhneſs throughout all their intercourſe with us."—(Vol. i. p. 29.)

From St. Salvador the author went to the Cape of Good Hope, and, after ſtopping there a month, endeavoured to paſs through Baſs's Straits, but was obliged to bear up through Banks's Straits to Port Jackſon. Here they not only found ſeveral veſſels, which in ſome degree foreſtalled the market, but met with the additional mortification of government having ſent a large inveſtment of the more common articles, which were

were diſpoſed of, in exchange for grain, &c. at a low premium on their original coſt. How far this practice is politic may be juſtly doubted, ſince, although on the one hand it tends to increaſe the comforts of the coloniſts, it certainly acts very powerfully againſt the commercial intercourſe of the two countries.

Mr. Turnbull agrees with other voyagers in repreſenting the tranſported convicts as unchanged in their morals. Cheating, and its concomitant litigation, are the prominent vices of the ſettlement. Drunkenneſs, alſo, is carried to the utmoſt extremity. To theſe are added, diſſenſions between the governor and the military officers, and a ſcarcity of animal food. It does not appear that the original natives have yet adopted any of the arts of Europe; although, from their ſkill in mimicry, they appear to have quick perceptions. They have, however, made great proficiency "in the language and Newgate ſlang of the convicts; and, in caſe of any quarrel, are by no means unequal to them in the exchange of abuſe."

It is not a little ſingular, that the children born in New South Wales of European parents have a certain characteriſtic trait of countenance. They "are invariably of one complexion, fair, and with white hair." Their eyes are uſually black, and very brilliant. They are very quick and volatile in their diſpoſition, and remarkably loquacious.

The author being left at Port Jackſon whilſt the ſhip went upon the North-weſt ſpeculation, viſited Norfolk Iſland, the preſent population of which he fixes at about one thouſand perſons, of all ages and of both the ſexes. Notwithſtanding the ſmall ſize of this iſland, which is little more than fifteen miles in circumference, the following ſingular inſtance of concealment, for the ſpace of five years, occurred in it:

"One of the priſoners belonging to the out-gangs being ſent into camp on Saturday, to draw the weekly allowance of proviſion for his meſs, fell unfortunately (upon his return) into the company of a party of convicts, who were playing at cards for their allowance, a thing very frequent among them. With as little reſolution as his ſuperiors in ſimilar ſituations, after being a while a looker-on, he at length ſuffered himſelf to be perſuaded to take a hand, and, in the event, loſt not only his own portion, but that of the whole meſs. Being a man of a timid nature, his misfortune overcame his reaſon; and, conceiving his ſituation amongſt his meſſmates as inſupportable, he formed and executed the extravagant reſolution of abſconding into the glens.

"Every poſſible enquiry was now made after him: it was known that he had drawn the allowance of his meſs, and almoſt in the ſame moment diſcovered that he had loſt it at play: ſearch upon ſearch, however, was made to no purpoſe. However, as it was impoſſible that

that he could ſubſiſt without occaſionally marauding, it was believed that he muſt ſhortly be taken in his predatory excurſions. Theſe expectations, however, were in vain, for the fellow managed his buſineſs with ſuch dexterity, keeping cloſely within his retreat during the day, and marauding for his ſubſiſtence only by night, that in deſpite of the narrow compaſs of the iſland he eluded all ſearch. His nocturnal depredations were ſolely confined to the ſupply of his neceſſities; Indian corn, potatoes, pumpkins, and melons. He ſeldom viſited the ſame place a ſecond time; but, ſhifting from place to place, always contrived to make his eſcape before the theft was *ſcarcely* diſcovered, or the depredator ſuſpected. In vain was a reward offered for his apprehenſion, and year after year every poſſible ſearch inſtituted: at times it was conſidered that he was dead, till the revival of the old trade proved that the dexterous and inviſible thief ſtill exiſted.

"In purſuit of him, his purſuers have often been ſo near him, that he has not unfrequently heard their wiſhes that they might be ſo fortunate as to fall in with him. The reward being promiſed in ſpirits, a temptation to which many would have ſacrificed their brother, excited almoſt the whole iſland to join in the purſuit; and even thoſe whoſe reſpectability ſet them above any pecuniary compenſation, were animated with a deſire of hunting in ſo extraordinary a chace. Theſe circumſtances concurred to aggravate the terror of the unhappy fugitive, as, from his repeated depredations, he indulged no hopes of pardon.

"*Nothing of this kind*, however, was intended: it was humanely thought that he had already ſuſtained ſufficient puniſhment for his original crime, and that his ſubſequent depredations, being ſolely confined to neceſſary food, were venial, and rendered him a ſubject rather of pity than of criminal *infliction*. Of theſe reſolutions, however, he knew nothing, and therefore his terror continued.

"Chance, however, at length accompliſhed what had baffled every fixed deſign. One morning, about break of day, a man going to his labour obſerved a fellow haſtily croſſing the road: he was inſtantly ſtruck with the idea that this muſt be the man, the object of ſuch general purſuit. Animated with this belief, he exerted his utmoſt efforts to ſeize him, and, after a vigorous oppoſition on the part of the poor fugitive, finally ſucceeded in his deſign. It was to no purpoſe to aſſure the affrighted wretch that his life was ſafe, and that his apprehenſion was only ſought to relieve him from a life more ſuited to a beaſt than a human creature.

"The news of this apprehenſion flew through the whole iſland, and every one was more curious than another to gain a ſight of this phenomenon, who, for upwards of five years, had ſo effectually ſecluded himſelf from all human ſociety. Upon being brought into the camp, and the preſence of the governor, never did condemned malefactor feel more acutely: he appeared to imagine that the moment of his execution approached, and, trembling in every joint, ſeemed to turn his eyes in ſearch of the executioner. His perſon was ſuch as may well be conceived from his long ſeclusion from

human ſociety: his beard had never been ſhaved from the moment of his firſt diſappearance; he was clothed in ſome rags he had picked up by the way in ſome of his nocturnal peregrinations, and even his own language was, in ſome inſtances, unintelligible by him.

"After ſome previous queſtions, as to what had induced him to form ſuch a reſolution, and by what means he had ſo long ſubſiſted, the governor gave him his pardon, and reſtored him to ſociety, of which he afterwards became a very uſeful member."—(Vol. i. p. 118.)

At the expiration of ten months the ſhip returned from the North-weſt, having made an unſucceſsful trip. In their return, they had ſtopped to take in water at an uninhabited iſland, where they were ſurpriſed to find an Engliſh ſailor, who, according to his own account, had been left in the iſland about four months. They could not, however, procure from him any ſatisfactory account as to the cauſe of his being left in ſo forlorn a ſituation. But, having taken him on board, he was found to be ſuch a mover of ſedition amongſt the ſhip's company, that, for the preſervation of good order in the ſhip, it was found neceſſary to leave him at the firſt port they made, viz. Port Jackſon.

After landing a party of men, on a ſealing expedition, at King's Iſland in Baſs's Straits, in order to make up a cargo of ſkins, they departed for the Society and Sandwich Iſlands, in order to procure proviſions, which could not be had at Port Jackſon at any price, taking with them a few convicts which they had borrowed of the colony. On arriving at Otaheite, they found proviſions equally ſcarce; therefore, taking on board ſix natives of that country, on account of the weakneſs of their company, they went to Ulitea. Here they found an Engliſh ſeaman, who, with his Otaheitan wife, put himſelf under their protection. The treatment they at firſt met with at this iſland was hoſpitable, but this was ſoon put an end to by the deſertion of an apprentice, three of the convicts, and two of the Otaheitans, in the night before their intended departure from the iſland. The next day was ſpent in a fruitleſs negociation to obtain the men back again; the Chiefs in all the iſlands in the South Seas having adopted the miſchievous policy of ſeducing as many Europeans as poſſible into their ſervice. On returning from ſhore, a dangerous mutiny was on the point of breaking out in the remainder of the crew, and was only ſtopped by the moſt vigorous meaſures. After dark, it was diſcovered that the natives had cut the cables, and were drawing the ſhip on ſhore, with an intention of murdering the crew as ſoon as the ſhip ſhould ſtrike the reef. The wind blowing in ſhore, it was in vain attempted to tow or warp the ſhip

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out to ſea, as the muſketry of the natives repeatedly drove back the boat; but, on the next night, the wind changed, and they were enabled to effect their eſcape.

From the Society Iſlands they went to the Sandwich Iſlands, where the firſt occurrence was the deſertion of the carpenter, who was ſeduced from the ſhip by the active agents of Tamahama, of whom we gave ſome account while reviewing Broughton's voyage in our laſt Number. Contrary to the predictions of that officer, whoſe ignorance of every thing but the mere detail of his profeſſion is viſible in every page of his work, we find that Tamahama has ſucceeded in his ſchemes of improvement; and Mr. Turnbull is of opinion, that if their progreſs keeps any pace with the vigour of the firſt ſtart, they will not long be conſidered as ſavages: this indeed is very evident from the following account:

"His* (Tamahama's) palace is built after the European ſtyle, of brick, and [with] glazed windows, having European and American artificers about him of almoſt every deſcription. Indeed his own ſubjects, from their intercourſe with Europeans, have acquired a great knowledge of ſeveral of the mechanical arts, and have thus enabled him to increaſe his navy, a very favourite object with him. I have no doubt that, in a very few years, he will erect among theſe iſlands a power very far from deſpicable.

"The circumſtances of this enterpriſing chief were greatly changed ſince the viſit of Captain Vancouver. His dominion ſeems now to be completely eſtabliſhed. He is not only a great warrior and politician, but a very acute trader, and a match for any European in driving a bargain. He is well acquainted with the different weights and meaſures, and the value which all articles ought to bear in exchange with each other; and is ever ready to take advantage of the neceſſities of thoſe who apply to him or his people for ſupplies.

—— "It was only in 1792 that Captain Vancouver laid down the keel of Tamahama's firſt veſſel, or rather craft; but ſo aſſiduouſly has he applied himſelf to effect his grand and favourite object, the eſtabliſhment of a naval force, that at the period of our arrival he had upwards of twenty veſſels of different ſizes, from twenty-five to fifty tons: ſome of them were even copper-bottomed.

"He was, however, at this time, much in want of naval ſtores; and, to have his navy quickly placed on a reſpectable footing, would pay well for them. He has alſo a certain number of body-guards to attend him, independently of the number of chiefs who are required to accompany him on all his journies and expeditions."*

"His

* For the introduction of this policy, of retaining all the chiefs around his perſon, Tamahama aſſigns as a reaſon, that being once abſent, a rebellion, originating in ſome of them, broke out, which was very difficultly quelled. This inſurrection is probably that mentioned by Captain Broughton.

" His body guards, who may be conſidered in ſome reſpects as regularly diſciplined troops, go on duty and relieve each other as in Europe, calling out *all is well* at every half hour, as on board ſhip. Their uniform, at this time, was ſimply a blue great coat with yellow facings."

Mr. Turnbull relates alſo ſome other anecdotes, which diſplay the activity and capacity for command that diſtinguiſh this ambitious chief. Underſtanding that the ſhip was to proceed to Attowie and Onehow, he was ſolicitous to obtain a paſſage for himſelf and an aſſiſtant, for the purpoſe of reconnoitring, in his own perſon, thoſe iſlands, which are the only ones of the group that remain unſubdued.

" Some convicts from Botany Bay having effected their eſcape to the Sandwich Iſlands, rendered themſelves at firſt ſerviceable to Tamahama, and, in recompence, were put in poſſeſſion of ſmall portions of land for cultivation. On theſe they raiſed ſome ſugar-canes, and at laſt contrived to diſtil a ſort of ſpirit, with which they entertained each other by turns, keeping birth-days and other holidays; until Tamahama, finding that ſuch feſtivities greatly retarded his work, made ſome gentle repreſentations on the ſubject.

" This lenity, however, producing no good effect, but the drinking, idleneſs, and quarrels among the new ſettlers ſeeming rather to become more frequent than before, and their inſolence being carried ſo far as to inſult and maltreat many of the natives, Tamahama gave the ſtrangers to underſtand, that in their next fighting party he would make one of the company, and ſee who could beſt acquit himſelf on the occaſion. This hint produced the deſired effect; the Botany Bay ſettlers were ſoon brought to complete ſubmiſſion, and a due ſenſe of their ſituation."—(Vol. ii. p. 63.)

But it is not only in political affairs that theſe enterprifing iſlanders have diſplayed their genius; their commercial views are ſtill more extended, according to the information of Mr. Turnbull.

" The Sandwich iſlanders, in the dominions of Tamahama, frequently make voyages to the North-weſt coaſt of America, and thereby acquire ſufficient property to make themſelves eaſy and comfortable, as well as reſpectable among their countrymen; to whom, on their return home, they are fond of deſcribing, with great emphaſis and extravagance, the ſingular events of their voyage. Several of them have made conſiderable progreſs in the Engliſh language; their intercourſe with the Anglo-Americans, and the navigators from Britain, having given them the opportunity, of which they have ſo eagerly availed themſelves.

—— " Since the diſcovery of the Sandwich Iſlands by Captain Cook, who ſo unfortunately loſt his life on one of them, (Owhyhee) the natives, who conſtantly lament his untimely fate, have made a rapid progreſs in many mechanical arts; and, in the courſe of a few

few years more, they confidently hope to be in a condition to open a trade with China, in veſſels of their own conſtruction, and navigated by their own people.

"They are already well acquainted with trade on the North-weſt coaſt of America, and from thence they may draw many articles to make up their cargo for their own country, or the neighbouring iſlands to the weſtward.

"It may naturally be aſked, what articles of commerce or barter can be poſſeſſed by the Sandwich iſlanders, a people juſt ſprung from nature? The anſwer is at hand: they are able to furniſh firearms, gunpowder, hardware, and cloths of different ſorts; of all of which Tamahama has accumulated more than is ſufficient for their own conſumption.

"Theſe have been acquired in the exchange for labour and refreſhments ſupplied to the ſhipping who have touched there; particularly ſuch as are engaged in the trade to the north-weſt parts of America. When the cargoes of theſe laſt are completed, they readily part with ſuch articles as remain at a very low rate, rather than be encumbered with them during the remainder of their voyage. Beſides the abovementioned articles of foreign introduction, the Sandwich Iſlanders poſſeſs the *ſandal wood*, pearl oyſter ſhell, and ſome pearls; all articles of high value in the China market. One difficulty, however, ſtill remains to their accompliſhment of this object, which is their want of hands to navigate the ſhips on voyages of ſuch length and intricacy. Fortunately, however, for theſe enterpriſing Iſlanders, there are now reſident among them ſeveral Europeans and Anglo-Americans, men of ability and knowledge; ſuch as Mr. Young, Mr. Davis, Captain Stewart, &c. &c. For twelve or fourteen years before our viſit, theſe gentlemen had employed themſelves ſucceſsfully in inſtructing the natives and their extraordinary chief, Tamahama, in many uſeful arts, and particularly in that of navigation from iſland to iſland, ſo that many of the inhabitants have thus become brave, hardy, and not inexperienced ſailors.

"This barter, or carrying trade, between China and the north-weſt coaſt of America, would ſoon enrich the inhabitants of the Sandwich Iſlands; and their wants and deſires for the luxuries as well as the conveniences of life, would ſpeedily increaſe; an opening would thus be made for the introduction of the arts, the manners, the improvements, and knowledge, of civiliſed Europe."—(Vol. ii. p. 82.)

Conſidering the mental capacity of theſe iſlanders, their ardent thirſt after knowledge, and the rapid ſtrides they have made in the courſe of a few years, there is certainly reaſon to ſuppoſe them deſtined to play an important part on the theatre of the world.

Mr. Turnbull viſited the iſlands of Attowie and Onehow, and gives a pleaſing account of the King, who, in conſequence of

of the ſucceſſes of Tamahama, is now cooped up in thoſe iſlands; the attachment of his ſubjects, however, is undiminiſhed, and he appears to be a very amiable character, which induces the author to remark "as a phenomenon in the political world," that the greater part of all revolutions, revolts, and conqueſts, happen under mild and beneficent princes; this he juſtly eſteems as a ſtur on the generoſity of our nature. Deprived of any hope, in the event of Tamahama's preparations being ſufficiently complete for invaſion, the unfortunate chief, who ſeems to have fallen a prey to melancholy, has prepared a veſſel for flight, but without any fixed intention as to place.

On their return to Otaheite, they found it neceſſary for the ſhip to cruiſe to the weſtward, in order to collect hogs at the different iſlands, while Mr. Turnbull, with a few hands, remained at Otaheite. It is needleſs to ſay any thing on the cuſtoms, &c. of this "land of gentle ſouls," on which Mr. Turnbull is too diffuſe. He ſpeaks much in favour of thoſe ſelf-delegated apoſtles who ſtyle themſelves miſſionaries. It would appear that, in reſpect to moral conduct, their *example* has had ſome effect on the manners of the natives; but, in regard to what theſe men denominate religion, their ſucceſs has been ſuch as might be expected. Pomarrie, who governed the country at the time of their arrival, being a chief of conſummate policy, encouraged them on condition of going ſhares in their preſent and future ſtock; but this was only a political union, ſince we find him and the members of his family ridiculing the myſterious dogmas preached to them by theſe fanatics, who have converted their reſidence into a fortified factory, and employ themſelves as mercantile agents.

The ſchool, we are told, (Vol. iii. p. 18.) is attended by one ſcholar, the daughter of a European. Mr. Turnbull was far from diſcovering any traces of depopulation in the Sandwich iſlands, as we might have expected from the accounts of Captain Broughton, but ſays that the population of Otaheite, eſtimated by Captain Cook at more than two hundred thouſand, has dwindled to five thouſand; as this information, however, was obtained from the miſſionaries, and is intermixed with certain reflections which ſtrongly characteriſe the ſect, we have no doubt but that Mr. Turnbull was wrongly informed; and that the numbers of the people were purpoſely diminiſhed, in order to ſalve, in ſome meaſure, their ill ſucceſs in not making any converts. The permiſſion of infanticide is ſtated as the cauſe of this depopulation, which evinces that the author's zeal has overpowered his judgment, ſince Hume and Malthus have undeniably ſhewn that this practice (uncombined

bined with other cauſes) tends to increaſe the population of a country. If this depopulation has really taken place, we muſt rather look for its cauſes in the cuſtom of the children inheriting their property as ſoon as they come of age, to the prejudice of their parents, who have thus a ſtrong intereſt in refraining from marriage: and ſtill more, in the introduction of the lues venerea by the Europeans, which, in conſequence of the licentiouſneſs of the inhabitants, and their being without the means of curing it, cauſes cruel ravages among them, the unhappy ſufferers being immediately deſerted. The natives, although ſenſible of the benefits they have in ſome inſtances received from the intercourſe of the Europeans, do not heſitate to aſcribe the origin of many of their diſeaſes to their viſitors.

The ſhip being unfortunately wrecked, the crew diſperſed, and the captain, with the author and two others, was neceſſitated to remain for three months on the iſland, till a ſhip arrived, which, fortunately for them, was bound for Port Jackſon. Juſt as they were leaving the place, Pomarrie expired in a fit on his paſſage from the ſhore to the ſhip. The death of their protector alarmed the miſſionaries; but after ſome conſultation, they reſolved to wait the event with patience, although their hope of a quiet reſidence on the iſland was conſiderably diminiſhed.

On their voyage to Port Jackſon, they touched firſt at the Friendly Iſlands, and afterwards at Norfolk Iſland. As the ſhip in which they had embarked was only beginning her voyage, they were neceſſitated to quit her and again become reſidents in New South Wales, till they ſhould be enabled to get home. At length, the Calcutta, which had been long and anxiouſly expected, arrived, and the Captain, with Mr. Turnbull, embarked on board her for Europe. As Mr. Tuckey has given an account of his voyage, (which we reviewed at p. 31 of the preſent volume) Mr. Turnbull does not think it requiſite to enter upon the ſubject.

Notwithſtanding the ſmall ſize of this work, and its containing ſome uſeleſs matter, we have felt much pleaſure in its peruſal. The length of time which the author reſided both at New South Wales and at Otaheite, has enabled him to give details of various circumſtances that have eſcaped the notice of tranſient viſitors. Mr. Turnbull apologiſes for the defects that may be found in his language, and therefore we ſhall not ſay any thing on that head; his language is indeed very faulty, ſo much ſo that his expreſſions are ſometimes directly contrary to what he actually means to ſay: one inſtance of this may be found in one of the extracts we have given. (v. p. 321.)

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It remains to ſay a few words on one or two ſubjects of more than ordinary importance. So much expence has been incurred by government in the colonization of New South Wales, that its proſperity intereſts us highly. We are therefore ſorry to find ſo bad an account of it as is given by the author. The unfortunate diſunion between the governor and the military is carried to a conſiderable height, and has introduced ſuch a ſpirit of party into the colony, that it is difficult for a ſtranger to keep clear of offence. Not only the moral conduct of the convicts is, as we have already mentioned, unreformed by their tranſportation, but the free ſettlers themſelves have adopted, in ſome meaſure, the vicious habits of their neighbours, and can, in point of principle, ſcarcely be diſtinguiſhed from them. A ſtill greater error in the formation of this colony is, in our opinion, the introduction of the diſaffected Iriſh, and other malcontents; for it muſt ſurely be allowed, that in all governments, of whatever magnitude, from a ſchool to an empire, the more reſtive ſpirits ſhould remain continually under the immediate eye of the governing power. We have already had ſad experience of the conſequences of neglecting this fundamental maxim, in the loſs of our American colonies; and it does not require the ſpirit of prophecy to ſhew, that this ſeparation will take place in New South Wales in much leſs time. Already we find that inſurrections have taken place, ſo conſiderable as to have called for military aid. The Catholic prieſts and the Fortune-tellers are mentioned by Mr. Turnbull as active and never-ceaſing agents in fanning the ſpark of rebellion.

Reſpecting the progreſs of the miſſionaries, as they are ſtyled, this work contains much information, and ſuch as appears as though it might be depended upon. The zeal of theſe men, and the purity of their intentions, we are not diſpoſed in the leaſt to controvert; but their fanaticiſm is ſufficiently evident.

"It may be ſatisfactory to the friends of the miſſionaries to learn, that their prayer-meetings and public ordinances were conſtantly kept up on the morning and afternoon of every day, and on Sundays three times in the day. *The natives, however, did not attend.* The brethren took it by turns to viſit all the parts of the iſland within their reach on that day.—But I repeat that I fear their efforts will for a long period be unſucceſsful. They (the natives) conſider the miſſionaries as very good men, and love and eſteem them accordingly, but they do not comprehend, and therefore do not believe, the articles of their (the miſſionaries) religion.

"It is, perhaps, expecting too much of them in their preſent ſtate, to expect any thing of Chriſtian faith from a people ſo rude and barbarous: perhaps the miſſionaries, according to a trite proverb,

have begun at the wrong end, preaching the myſteries of their religion, before they have laid a foundation by inſtructing them in its ſimple elements. It is, doubtleſs, wrong to temporize or falſify, in any of the ſlighteſt of its points of faith, the religion of truth; but there is room, ample room, for the exerciſe of diſcretion, in adapting their leſſons to the natural capacities of their pupils. It is not neceſſary to teach them all, in circumſtances under which they cannot comprehend one half. The doctrines of the trinity, and the incarnation, are not for Otaheitan underſtandings."—(Vol. iii. p. 9.)

It is evident, however, from the moral improvement which has in ſome meaſure taken place, owing to the ſober deportment of the miſſionaries, that much might be effected by men of ſufficient judgment to determine how far the prejudices of the natives ſhould for the preſent be conſulted without compromiſing the fundamental tenets of our religion. The men who now revolt at the incoherent rhapſodies of ignorant bigots, might liſten with pleaſure to ſuch plain and familiar diſcourſes as thoſe of Gilpin. Mr. Turnbull propoſes a miſſion to the Sandwich Iſlands, as likely to be attended with ſucceſs, in which idea we join with him, but we hope that it will attract the attention of the regular church, and that men of abilities will be ſent. Unfortunately, however, the encouragement held out to miſſionaries is ſo ſmall, that this ſeems impracticable. Surely it is ſtrange, that the man who exiles himſelf from his native country, and takes upon him a dangerous and troubleſome office, ſhould be worſe paid than thoſe who remain at home in ſituations far leſs laborious. To this we may certainly attribute the ſmall ſucceſs which has hitherto attended all the Proteſtant miſſions.

ART. CXXXVII. *Letters from France in* 1802. *By Henry Redhead Yorke, Eſq.* In 2 vols. 8vo. Price 15s. Symonds, London. 1804.

THE French revolution was an event well calculated to excite the enthuſiaſm of ardent minds. Notwithſtanding its deplorable conſequences, and our firm conviction that inſtead of being a benefit it has proved a calamity to mankind, we are not inclined to judge with ſeverity thoſe perſons who at its commencement warmly eſpouſed ſo animating a cauſe. Still leſs are we diſpoſed to blame them for having now altered their ſentiments, and for avowing ſuch a change in a calm and temperate manner. But we do look with an eye of ſuſpicion and diſtruſt on thoſe who a very few years ago were ſuch violent partiſans of French principles as to wiſh to infuſe their poiſon into this country, and who, now become apoſtates,

are inveighing with an infuriate bigotry againſt thoſe very principles which they had once ſo warmly eſpouſed, and have merely transferred the violence of Jacobiniſm from one ſide to the other.

Among theſe ROYALIST-JACOBINS we muſt claſs Mr. Yorke, who is well known to have incurred the ſeverity of the law ſome few years ago on account of the promulgation of his ſeditious principles. We will not ſay that his change is apoſtacy and not converſion, we will not ſay that he has had corrupt and intereſted motives for it: on the contrary, he complains in his preface that for his youthful ignorance and infatuation, the unforgiving hand of proſcription ſtill weighs heavily upon him, notwithſtanding ſeven years of *diſintereſted* zeal in the cauſe of his king and country. But we will ſay that repentance would have been more becomingly expreſſed in leſs violent and intemperate language. We ſhall, however, not ſuffer ourſelves to be biaſſed by this conſideration in our critical examination of the merits of Mr. Yorke's book.

We will freely acknowledge that we have derived both amuſement and information from ſome parts of this work, but it is written with far too much of the Anti-Gallican ſpirit to allow us to place much confidence in the truth of the repreſentation he has made of France. A few ſpecimens of Mr. Yorke's virulence will enable our readers to judge for themſelves.

"The ſacred war in which we are now unfortunately embarked, ſeems to invite me to diſcloſe whatever may prove ſerviceable to the public cauſe; and above all to examine the conſtitution and unprincipled objects of that infernal government which has long meditated, and exiſts only by purſuing the deſtruction of property, morals, and public felicity. If my private obligations ſhould not call me many thouſand miles from this glorious theatre of human ſtruggles; or ſhould I be ſo fortunate as to eſcape that peſtilential malady with which the ſins of Europe are viſited on its ſons in the torrid zone, I here pledge myſelf, on my return, to ſhare in the general efforts, as long as pen, ink, and paper are to be found in the world, and this arm poſſeſſes ſtrength enough to puſh a ſword up to the hilt in the body of a Corſican ſlave. In the meantime, let theſe volumes be my repreſentatives."—(p. xiv.)

In page 265, Bonaparte is called a *thing*; and in 269, the conſul Cambaceres is openly charged with a crime not fit to be named amongſt Chriſtians. The members of the National Inſtitute are called a gang of the vileſt ruffians in the world. Paris is ſtyled an infernal city, a native hell, a diabolical metropolis. Having poſitively affirmed that Berthollet, Fourcroy, &c. are all *known* for their aſſaſſinations, robberies, and atrocious

cious crimes, he afterwards says that Fourcroy is *suspected* of having been the cause of the murder of Lavoisier. Such is Mr. Yorke's aversion to the National Institute, that he concludes some pages of invective against them with the following choice *morceau*.

"These are the opinions of one who honours learning and science, who has passed the greater part of his life in an humble cultivation of them, as a student merely, but who prefers absolute ignorance itself with an unspotted integrity, to the most splendid acquirements of mental knowledge, associated with the most downward, abhorrent vices. If it be an honour to be elected a member of a Society, learned indeed, but fundamentally vicious and depraved, why not petition to be admitted a member of the national palace of Pandemonium? The devils in hell are full as knowing as the members of the French Institute, and for aught I know have not done more mischief to mankind. *They* are the fittest colleagues for such men, and not the upright and penfive cultivators of science and literature."—(Vol. ii. p. 61.)

As from the above passage we learn that Mr. Yorke has passed the greater part of his life in the cultivation of learning and science, we shall beg leave to present to our readers some specimens of the fruit of his learned labours. Wishing, we presume, to shew his learning by applying a well-known line of Virgil to certain infamous propensities with which he charges the Parisians, he attempts the quotation in the following manner;

"Pastor formosem Corydon ardebit Alexim:"

which clearly proves that however great his learning may be in other respects, it does not happen to take in, what most schoolboys possess, a slight acquaintance with the Latin language. Soon after he talks of *an* anthropophagi, and of the *encyclopædia* of the thefts of the French. To prove to us that his knowledge of Italian is as great as of Latin, he twice mentions Zingari i fierha, instead of Zingari in fiera; and talks of a piana forte. We might at least have expected that so learned a person would have known how to write his own language, and not have talked of "those which *lay* under the torrid zone." This faulty substitution of the active for the neutral verb occurs repeatedly. Till we read vol. i. p. 210 of this work, we did not know that Don Quixotte, as he is there called, was an author. We also wish to inform Mr. Yorke that *printed*, and not *painted* linens, is the English translation of the French *toiles peintes*.

We have to remark that Mr. Yorke too often mistakes flippancy for wit, and probable conjecture for truth. After

giving an account of the ſitting of the Convention which decreed the abolition of royalty, he goes on to ſay:

"This ſtatement is, I apprehend, ſufficiently confirmatory of the obſervation already advanced, that the fears and the liſtleſneſs of Lewis XVI. were the proximate cauſes which led to his overthrow and ruin. If any corroborating *proof* were neceſſary to eſtabliſh it, I might allege the evidence of a young but fanatical girl, Mademoiſelle Therouanne, who has repeatedly declared to me, que c'etoit la poltronnerie ſeule du tyran, qui ſauva la France."—(Vol. i. p. 141.)

As this young lady has made ſome noiſe during the revolution, we will extract the account given of her by Mr. Yorke, who appears to have had the honour of her intimate acquaintance.

"During the attack on the Thuilleries on the day of the 10th of Auguſt, ſhe headed a body of pikemen, and greatly diſtinguiſhed herſelf by her courage and preſence of mind. I have often been in her company, and remarked that ſhe poſſeſſed by nature a fund of humanity and a tolerable ſhare of information; but the vain deſire of popularity, united to a conſiderable portion of fanaticiſm, made her forgetful of her ſex, wild, ſavage, and ferocious. She was young and handſome; had ſhe not diſfigured herſelf, and had ſhe never diſdained thoſe playful graces which upon ſome occaſions ſhe could diſplay with effect, ſhe would have been eſteemed one of the fineſt women in France. One day ſhe invited me to breakfaſt with her, and on my entering her apartment, the firſt objects that ſtruck my ſight were a pike, a dagger, a broad ſword, a brace of piſtols, and the bonnet rouge ſuſpended over her chimney piece; ſcattered about the floor, lay above an hundred volumes and pamphlets, on her bed the Paris Journals; and on her table, L'ami du peuple, by Marat. On my inquiring "why a lady of her charms" (I was going to ſay, kept ſuch dreadful inſtruments in her room) "No compliment, citizen, ſociety is undergoing a grand reorganization, and women are about to reſume their rights; we ſhall no more be flattered in order to be enſlaved: thoſe arms have dethroned the tyrant, and conquered freedom. Sit down and take your chocolate." The countenance, tone, and manner in which this chaſtiſement was conveyed, left no room for reply. I obeyed her mandate, and was ſubmiſſive during the reſt of the morning.

"With all this ſeverity of character, ſhe poſſeſſed ſome winning attractions; ſo much ſo, that ſhe captivated the heart of John Sheares, the counſellor, who was executed at Dublin during the late rebellion. His affection for her was carried to ſo great a height, that he went ſo far as to propoſe marriage to her. Had he been gratified in his inclination, there is good reaſon to ſuppoſe that *he* would have been now alive, a peaceable and loyal ſubject, and *ſhe* in a much happier ſituation than at preſent; for he has often aſſured me that if he proved ſucceſsful he ſhould abandon politics altogether and retire into private life."

"He

"He was one of the fineſt young men I ever beheld; and ſure I am that a handſomer pair would have been rarely ſeen. But fortune ordered their fate ſhould be diſaſtrous. When he tendered his propoſals, ſhe pulled a piſtol from her pocket, and threatened to ſhoot him if he uttered another ſyllable on the ſubject. This unexpected conduct damped his hopes, but not his affection. *He* returned to Ireland, and fell a victim to offended juſtice; *ſhe* is now in a miſerable ſtate of inſanity, and confined in a madhouſe in the Rue de Sevre, Fauxbourg St. Germain."—(Vol. i. p. 143)

The following account of Bonaparte may amuſe our readers.

"We had not yet ſeen the tyrant: hence, we did not heſitate to take advantage of the opportunity offered to us by a public exhibition of his perſonage on the Sunday before Eaſter. The ceremonial had been pompouſly announced in the Paris gazettes, and M. Chaptal, the miniſter of the interior, to whom, on all days of feſtivity, the function of maſter of the ceremonies devolves ex officio, diſplayed great ſkill in the arrangements which he made for giving a proper ſtage effect to the pious exhibition of the church militant.

"But you muſt not conclude, becauſe M. Chaptal is the oſtenſible ballet-maſter, that he is the ſole diſpoſer of the machinery; for I know from unqueſtionable authority that Bonaparte himſelf is not only very clever at this work, but that he actually arranged the plan of the whole proceſſion, as well as the ſolemn farce acted in Notre Dame.

"A perſon whoſe name I cannot mention, related, in a company where I was preſent, a long converſation which he had with the Firſt Conſul upon the ſubject; and from his account it appeared, that the little man takes as much intereſt in a puppet-ſhow as in a victory. When the leader of the orcheſtra waited upon him to mention the arrangements he had made for placing the muſic in front of the conſuls, the latter inſtantly deſired him to take another poſition, for he was determined to have a battalion of ſoldiers in front and rear, en bataille rangée. The conductor of the muſical department endeavoured to convince him that the effect of the muſic would be entirely loſt if the orcheſtra were mounted up aloft, as he deſired; to which the other replied, N'importe, il me faut toujours des batallions! As no man dared diſpute his ſovereign will, the poſition of the muſicians was changed, and, as was predicted, the effect of the muſic was completely deſtroyed.

"Another inſtance of his taking upon himſelf the buſineſs of ſtage manager, conſiſted in his giving poſitive directions to his miniſter, Talleyrand, to write to the different foreign ambaſſadors and miniſters, requeſting they would repair to the Palace of the Thuilleries with four horſes to their carriages, inſtead of two as uſual. This order was rigidly complied with. All the foreign miniſters clapped on an additional pair of donkies (I wiſh he had ordered them to have had jackaſſes) and their carriages drew up in a line

on the left of the door of the Thuilleries. His own miniſters alſo drove four horſes, and ſported, by Imperial order, the ſame liveries, yellow turned up with red, as ugly in appearance as they were cumberſome in form. Their carriages took the right of the door, exactly oppoſite to thoſe of the foreign envoys.

" Soon after arrived the counſellors of ſtate, the ſenators, the legiſlative body, the tribunate, the prefects, and the generals, in their reſpective coſtume. All this time, the foreign miniſters were in a room below called *Salle des Ambaſſadeurs, waiting* until his Highneſs ſhould be graciouſly pleaſed to condeſcend to admit them to his preſence. Count Cobentzel, the Auſtrian miniſter,

Oh! what a falling off was there!

ſtood ſucking his thumb at the door, in view of all the ſpectators. My ſpirit ſunk within me at the inglorious ſight; nor could I refrain from venting my rage at beholding the repreſentative of the once proud houſe of Auſtria ſtanding like a ſuppliant at the threſhold of a Corſican adventurer. The whole of the day's exhibition was an humiliating ſcene to every man except Bonaparte and his ſatellites.

" After all the carriages had arrived, and the different regiments of horſe and foot had taken their poſitions in front of the palace, a ſignal gun fired, when a little thing leaped with uncommon agility on the back of a white horſe, ſuperbly capariſoned, and ſet off full trot along the lines, followed by a numerous train of generals and aides-de-camp. Upon enquiry, I learnt that the name of the white horſe was Marengo, and the little thing on its back, Napoleone Bonaparte, Firſt Conſul of France.

" Nothing was now to be heard but the ſound of trumpets, kettledrums, and military bands of muſic, the whole forming a very grand and certainly a very impoſing ſpectacle. As Bonaparte paſſed along, the officers ſaluted and the men preſented arms, but he never returned the ſalute; it being the etiquette with him to take off his hat only to the colours and the generals. He was dreſſed very plain, but extremely neat, in a blue coat faced with white, (the uniform of the conſular guard) with two gold epaulets, white kerſeymere breeches and waiſtcoat, and a ſmall cocked hat with a national cockade.

" None of the portraits or engravings which I have ſeen of this man in England are ſtriking reſemblances; they are all like, but not exactly like him. The picture in which Maſquerier repreſents him on his return from the review of the conſular guard, though the beſt likeneſs we have, is nevertheleſs a feeble repreſentation of one of the moſt penetrating and animated countenances in the world. He has not given ſufficient ſtrength or expreſſion to the features, and he has beſides committed an egregious fault, by painting the Conſul in a reclining poſture, whereas he is always remarkably erect on horſeback, and not unlike a drill ſergeant.

" The complexion of Bonaparte is ſallow, his face oval, and his chin long, dark penetrating eyes, black hair cut ſhort and without powder. His ſmile is uncommonly faſcinating, but his viſage ter-

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rible when ruffled with anger; his voice deep toned and rather coarſe; and his perſon looks extremely well on horſeback. His countenance and manner evidently denote a man oppreſſed with continued thought, and brewing over vaſt projects not yet matured for execution; Lavater would have added, that the lineaments of his face beſpeak a violent and murderous ambition. There is ſomething about it that marks very ſtrongly dark and unruly paſſions. Upon the whole, I do not heſitate to acknowledge that he poſſeſſes the moſt intereſting countenance I ever beheld."—(Vol. i. p. 267.)

In p. 289, Mr. Yorke informs us "that in England there occur frequent inſtances of perſons being brought to trial, and, if found guilty, ſeverely puniſhed, for calumnies which had a tendency to inflict a wound in the boſom of domeſtic life; *but that he never knew of any man having been puniſhed for a mere political opinion, and that no Britiſh Jury would be found to pronounce a verdict of Guilty upon ſuch an accuſation.*" How then came he himſelf to be tried, found guilty, and puniſhed?

Mr. Yorke ſays that the following ludicrous decree was actually paſſed by the Legiſlative Body, and that it is extracted by him from the Moniteur.

"The Legiſlative Body having heard the report of the citizens ——— members of the tribunate, on the petition of the municipality of ——— for permiſſion to purchaſe the outhouſes near the market-place of the ſaid town, occupied by and belonging to citizen ——— for a valuable conſideration, in order that the ſame may be converted into *public neceſſaries* for the accommodation of perſons reſiding in or reſorting to the town; decree that there is *urgency.*" Urgency having been decreed, this aſſembly of wiſe men proceeded to the *appel nominel*, when every member reſpectively quitted his ſeat, and threw a ball of approbation into the urn. The preſident then, with becoming dignity, pronounced from his fauteuil, that the Legiſlative Body having decreed the *urgency* of the petition of the municipality of ——— had unanimouſly voted its adoption into a *law of the republic*, and referred the *executive power to* SEE *it duly executed!*"—(Vol. ii. p. 253.)

It ſeems that Mr. Yorke reſided at Paris during the bloody ſcenes of the revolution. So minute is he in his account of the King's trial, that, not content with informing us that the King was dreſſed in an olive ſilk coat, he goes on to ſay that Barrere *wore a dark mixture, a ſcarlet waiſtcoat, and a lead coloured pair of Kerſeymere breeches, with white ſilk ſtockings!* and that Le Gendre wore no neckcloth! The author informs us that Louis having occaſion to mention the Queen, ſaid, "La Reine çidevant, ma femme!" We cannot credit his having acted with ſo little dignity as this would imply. From

the following anecdote it ſhould ſeem that Mr. Yorke was pretty intimately acquainted with Robeſpierre.

"Had Monteſquieu lived to this day, I am ſure, whatever his prudence might have ſuggeſted, he would have thought in the ſame ſpirit. But he never could have ſurvived the revolutionary ſtorm; for I remember well the awful rebuke I once received from Robeſpierre, while extolling 'the Spirit of Laws.' "The Spirit of Laws," ſaid he "it is the production of a fanatic and a weak mind, (imbécille) replete with dogmas and prejudices. If Monteſquieu were now alive, he would have been either an emigrant, or very ſoon *leſs by a head*, for he was *un parlementaire, non pas un bon republicain.*" It is impoſſible to do juſtice, by an Engliſh tranſlation, to this truly ſublime effuſion of *republican wit*. The word "*parlementaire*" means, ſtrictly, a Round-head, or a Whig, but this deſcription of perſon was not ſufficiently diveſted of *prejudices* to be a good republican in the eyes of Robeſpierre. Beſides, Monteſquieu was a preſident of the parliament of Bordeaux, which was in itſelf a ground of condemnation, in as much as it proved that he was a man of reſpectability and conſideration in the ſtate. This, therefore, is the acception of the term; or, in other words, we may interpret the ſentiment of the tyrant thus, "being a member of the antient parliament of France, he was *neceſſarily* an enemy of republican government, which did not exiſt when he lived, nor was ever dreamt of; for which reaſon, notwithſtanding his dogmas and prejudices in favour of public liberty, I ſhould cut off his head, as an ariſtocrat and a conſpirator;" to which might be added, "and for the ſake of the vineyards of La Brède."—(Vol. ii. p. 274.)

Mr. Yorke had alſo been well acquainted with Thomas Paine, during his former reſidence in Paris; and on his ſecond viſit found him ſtill reſiding there, but in great obſcurity. The account given of him is one of the moſt intereſting parts of the work.

"The name of Thomas Paine is ſo familiar to every one, that, had we not been previouſly acquainted with each other, I ſhould have contrived to have had an interview with him, during my reſidence in Paris. Nearly ten years had elapſed ſince we were laſt together, and I felt deeply intereſted in learning his opinions concerning the French revolution, after all the experience which ſo long a period of uninterrupted ſtorms and convulſions muſt neceſſarily have afforded him. Accordingly he was among the firſt on whom I called, and I have ſince been frequently in his company.

"It was not without conſiderable difficulty that I diſcovered his reſidence, for the name of Thomas Paine is now as odious in France as it is in England, perhaps more ſo. A bookſeller's ſhop in the Palais Royale appeared the moſt likely place to inquire, and thither I immediately repaired. But I had no ſooner mentioned his name, than the bookſeller, his wife, his ſon, and a bye-ſtander, fell upon me in ſuch an unmerciful manner, calling Paine, *ſcelerat, bandit, coquin,*

coquin, and aſcribing to him the reſiſtance which Le Clerc had experienced from the negroes of St. Domingo, of which they had juſt received intelligence, that I found it neceſſary to decamp without loſing a moment of time. Being at a loſs how to proceed, I determined to betake myſelf to the hotel of the American miniſter; and as I was paſſing through the *Rue des petits pères*, I ſaw over the gateway of White's, in large letters, *Hotel de Philadelphie;* in conſequence of which I entered, and enquired for Thomas Paine. The maſter told me he never came there *now*, but that he was ſometimes to be found at the adjoining coffee-houſe. Thus far I was making ſome progreſs. On applying where I had been directed, I was informed that he had not been there for ſeveral days, but that he lived at a bookſeller's in the *Rue du Théatre Français. A bookſeller!* after the dreſſing I had juſt received, a bookſeller's ſhop ſounded very terrific in my ears. However, I was reſolved, and ſet off with a good heart, being perſuaded that if Paine lived there, neither the bookſeller, his wife, his ſon, nor a bye-ſtander, would eat me. I took the precaution as ſoon as I had reached the ſtreet, to enquire *how many* bookſellers lived in it, and the immediate anſwer was, that an American bookſeller inhabited No. 4. After having mounted to the ſecond ſtory, I rang at the bell, and on a jolly looking woman opening the door, I aſked in a meek and humble tone (for the reception I had met with at the Palais Royale was ſtill in my mind) whether Mr. Paine lived there? After having ſurveyed me from head to feet, ſhe anſwered in the affirmative, but ſaid ſhe believed he was not at home, and requeſted me to enter. As ſoon as I had walked into her apartment, ſhe held the candle pretty cloſe to my face, and ſaid, "Do you wiſh to ſee Mr. Paine?" to which I inſtantly replied, "I am juſt come from England, and am extremely anxious to ſee him, as I am an old acquaintance, whom he has not ſeen theſe ten years." Even as the ſun diſpels the miſt, ſo did this well-timed declaration change the features of her countenance, which now became nothing but ſmiles and joy. She continued "He is taking a nap, but I'll go and wake him."

"In two minutes ſhe returned, and uſhered me into a little dirty room, containing a ſmall wooden table, and two chairs. "This," ſaid ſhe, "is Mr. Paine's room." I never ſat down in ſuch a filthy apartment in the whole courſe of my life. The chimney hearth was an heap of dirt; there was not a ſpeck of cleanlineſs to be ſeen; three ſhelves were filled with paſteboard boxes, each labelled after the manner of a miniſter of foreign affairs, *Correſpondance Americaine, Britannique, Française; Notices politiques; Le Citizen Français*, &c. In one corner of the room ſtood ſeveral huge bars of iron, curiouſly ſhaped, and two large trunks; oppoſite the fireplace a board covered with pamphets and journals, having more the appearance of a dreſſer in a ſcullery than a ſideboard. Such was the wretched habitation of Thomas Paine, one of the founders of American independence; whoſe extraordinary genius muſt ever command attention; and whoſe writings have ſummoned to action the minds of the moſt enlightened politicians of Europe! How different

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the humble dwelling of this apoſtle of freedom, from thoſe gorgeous manſions tenanted by the founders of the French republic!

"After I had waited a ſhort time, Mr. Paine came down ſtairs, and entered the room dreſſed in a long flannel gown. I was forcibly ſtruck with his altered appearance. Time ſeemed to have made dreadful ravages over his whole frame, and a ſettled melancholy was viſible on his countenance. He deſired me to be ſeated, and although he did not recollect me for a conſiderable time, he converſed with his uſual affability. I confeſs I felt extremely ſurpriſed that he ſhould have forgotten me; but I reſolved not to make myſelf known to him, as long as it could be avoided with propriety. In order to try his memory, I referred to a number of circumſtances which had occurred while we were in company, but carefully abſtained from hinting that we had ever lived together. He would frequently put his hand to his forehead and exclaim, "Ah! I know that voice, but my recollection fails!" At length I thought it time to remove his ſuſpenſe, and ſtated an incident which inſtantly recalled me to his mind. It is impoſſible to deſcribe the ſudden change which this effected in his appearance and manner; his countenance brightened, he preſſed me by the hand, and a ſilent tear ſtole down his cheek. Nor was I leſs affected than himſelf. For ſome time we ſat without a word eſcaping from his lips. "Thus are we met once more, Mr. Paine," I reſumed, "after a long ſeparation of ten years, and after having been both of us ſeverely weather-beaten." "Aye," he replied, "and who would have thought that we ſhould meet at Paris?" He then inquired what motive had brought me here, and on my explaining myſelf, he obſerved, with a ſmile of contempt, "They have ſhed blood enough for liberty, and now they have it in perfection. This is not a country for an honeſt man to live in; they do not underſtand any thing at all of the principles of free government, and the beſt way is to leave them to themſelves. You ſee they have conquered all Europe, only to make it more miſerable than it was before." Upon this, I remarked, that I was ſurpriſed to hear him ſpeak in ſuch deſponding language of the fortune of mankind, and that I thought much might yet be done for the republic. "Republic!" he exclaimed, "do you call this a republic? why, they are worſe off than the ſlaves at Conſtantinople; for there, they expect to be baſhaws in heaven, by ſubmitting to be ſlaves below; but here, they believe neither in heaven nor hell, and yet are ſlaves by choice. I know of no republic in the world, except America, which is the only country for ſuch men as you and I. It is my intention to get away from this place as ſoon as poſſible, and I hope to be off in autumn; you are a young man, and may ſee better times; but I have done with Europe and its ſlaviſh politics." I admitted that America might be always looked to as the country of forlorn hope, but that I entertained great doubts whether I ſhould be happy in it; and I enumerated my objections, concluding with the want of ſociety, and the apprehenſion reſpecting the yellow fever, which I ſtated you had repreſented to me in a very unfavourable light. Both theſe objections he endeavoured to controvert,

controvert, by ſhewing that there was as good ſociety in America, and *better* in many reſpects than in all Europe; and as to the yellow fever, it had been imported, and there could be no doubt it would wholly diſappear by the purſuit of proper precautions: he then made uſe of ſome ingenious arguments to prove this, and affirmed that it had of late years ſcarcely ever proved fatal to perſons in eaſy circumſtances, on account of their having withdrawn into the country at its firſt appearance. But, his argument carried irreſiſtible conviction to my mind, when he inſiſted that it was the only circumſtance that had deterred Europeans from emigrating thither, which he illuſtrated by a comparative ſtatement of the influx of population before and ſince the breaking out of that peſtitential malady." (Vol. ii. p. 343.)

It is a remarkable fact that Thomas Paine retains in his memory every thing which he has written: he repeated to Mr. Yorke the following beautiful paſſage from a pamphlet he had written twenty years before.

"There is ſomething exceeding curious in the conſtitution and operation of prejudice. It has the ſingular ability of accomodating itſelf to all the poſſible varieties of the human mind. Some paſſions and vices are but thinly ſcattered among mankind, and find only here and there a fitneſs for reception. But prejudice, like the ſpider, makes every where its home. It has neither taſte nor choice of place, and all that it requires is room. There is ſcarcely a ſituation, except fire and water, in which a ſpider will not live. So let the mind be as naked as the walls of an empty and forſaken tenement, gloomy as a dungeon, or ornamented with the richeſt abilities of thinking, let it be hot, cold, dark, and light, lonely or inhabited, ſtill prejudice, if undiſturbed, will fill it with cobwebs, and live like the ſpider, where there ſeems nothing to live on. If the one prepares her food by poiſoning it to her palate and her uſe, the other does the ſame; and as ſeveral of our paſſions are ſtrongly characteriſed by the animal world, prejudice may be denominated the ſpider of the mind."—(Vol. ii. p. 365.)

Mr. Yorke would not forgive us if we did not extract his character of Bonaparte, on which he ſeems to have beſtowed no little pains, but which we think more fitting the pages of a ſcurrilous newſpaper than a grave and ſerious publication.—In giving ſome hints to diſcover the authors of the paragraphs, &c. in the Moniteur, he ſays,

"*Incomprehenſible bombaſt and downright nonſenſe.*—NAPOLEONE BONAPARTE, Saint and Apoſtle of the Gauls, Sovereign of France, and Dictator of the Continent of Europe; originally a Lieutenant of artillery, afterwards, one of the Spies of the police of Paris; but having married the caſt-off miſtreſs of his patron, in conſideration of her fortune, and a promiſe of preferment in the army, he became a general; defeated armies always inferior to his own in number; overran Italy by the means of numerous ſucceſsful frauds; became a hero;

a hero; revolutionized it, and then became its legiſlator; committed a thouſand military blunders, for which, as a general, he deſerved to be ſhot; robbed and maſſacred its inhabitants, for which he deſerved to be hanged; promiſed to revolutionize England in ſix months, wherein he lied; ſet off for Egypt at the head of 47,000 choice thieves like himſelf, to ranſack it and butcher its inhabitants, for which he deſerved to be bow-ſtringed; avowed his perjuries, for which he deſerved to be put in the pillory; contrived to rid the republic of a whole fleet of men of war, for which he deſerved the guillotine; poiſoned his own ſick ſoldiers, for which he deſerved to be put in a boiling cauldron, conformably to the old ſtatute in ſuch caſe made and provided; became a Muſſulman, for which he deſerved to be circumciſed; murdered his defenceleſs priſoners, for which he deſerved to be buried alive; ran away from his diſtreſſed army, for which he deſerved to be put to the halberts; ſubverted the conſtitution he had ſworn to obſerve, and made himſelf maſter of France, for which he deſerved to be ſent among wild beaſts; cheated all his former aſſociates, and laſhes his people of ſlaves with a rod of ſcorpions, for which he deſerves praiſe; made himſelf preſident of the Italian republic, for which he deſerved the gallies; diſturb the peace of Switzerland, for which he deſerves to be drowned in the lake of Geneva; the eternal enemy of the Britiſh nation, for which he deſerves their thanks; a member of the national inſtitute, for which he deſerves to be whipped at ſchool; the implacable enemy of God and man, for which he deſerves to go to ——. (Vol. ii. p. 292.)

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